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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

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Assistant Editor

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THE RIGHT REV. DING ING-ONG

*Consecrated Assistant Bishop of the Diocese of Fukien, China, on All Saints' Day, 1927.
The second Chinese Bishop in the Chung Hua Sheng Kung Hui*

Second Chinese Bishop Consecrated

The Chinese Church gives evidence of solidarity and zeal in the midst of political unrest by calling a leader from its own people

By John W. Wood, D. C. L.

Executive Secretary of the Department of Missions and Member of the Commission sent by the National Council to China

IN ALL SAINTS' CHURCH, Shanghai, on All Saints' Day, the Rev. Ding Ing-ong was consecrated as Assistant Bishop for the diocese of Fukien. He is the second Chinese Bishop to be consecrated to the Episcopal office.

All Saints' is one of the newer churches in Shanghai and is used both for Chinese and foreign congregations.

The service was attended by a large and devout congregation. All arrangements were in the hands of the Rev. Cameron F. McRae, D. D., rector of All Saints'. The choir was composed of twenty-eight theological students who are studying for the ministry at St. John's University, representing most of the eleven dioceses of the Chung Hua Sheng Kung Hui. Forty clergymen, foreign and native, three deaconesses, several laymen and nine Bishops were in the procession.

The Bishop of Hankow, as Chairman of the House of Bishops, acted as Presiding Bishop. In his sermon the Right Rev. H. J. Molony, Bishop of Chekiang, spoke of the diversity of gifts within the unity of the Christian faith and emphasized the fact that the consecration of a Chinese Bishop was no experiment, since nine years ago another Chinese, now Bishop Sing, Assistant Bishop in Chekiang, was consecrated in Shanghai. Since that time Bishop Sing has rendered service of great value, not only within his own diocese, but for the whole Church in China. "In its progress toward unity and maturity the Church in China," Bishop Molony asserted, "will need

this office of the Episcopate. Some will think we are retarding it by establishing the Order of Bishops not recognized by many of our brethren in China. Not so; we are solemnly and deliberately giving to China an episcopate, indigenous to the land. We today are here to help Christ's Church in this land to an element of perfection which is essential. The Bishop has always been regarded as a center of unity; the episcopate is, we may say, the cement in the building of the church fabric."

At the close of the sermon the Bishop-elect was accompanied to the chancel by his attending presbyters, the Very Rev. Lin Pu-Chu and the Rev. Ting Yu-Ming and was received by the Right Rev. F. R. Graves, D. D., and the Right Rev. Sing Tsai Sing, and in turn was presented by them to the Presiding Bishop. The Litany was read by the Right Rev. D. T. Huntington, D. D., Bishop of Anking. The co-consecrators were the Right Rev. F. L. Norris, D. D., Bishop in North China, and the Right Rev. John Hind, D. D., Bishop in Fukien.

Bishop Scott of Shantung and Bishop Sanford of San Joaquin, California, also joined in the laying on of hands. This is the first instance of a Bishop of the American Church joining in China in the consecration of a Chinese Bishop.

It is significant that Bishop Ding was elected by the Synod of the Church in Fukien and is therefore the deliberate choice of his fellow Chinese, cleric and lay.

The election and consecration were



PART OF THE PROCESSION AT THE CONSECRATION OF BISHOP DING

First, Bishops Sanford (San Joaquin) and Norris (North China); next, Bishops Graves (Shanghai) and Huntington (Anking); third, Bishops Scott (Shantung) and Hind (Fukien)

the acts of a national Church. The new Bishop was not selected by any foreign ecclesiastical authority, nor was it necessary to send him out of China for the solemn commissioning to the high office he is to exercise.

Bishop Ding is fifty-four years of age, a native of the Province of Fukien where his family is widely known. He is a second generation Christian. As a youth he attended mission schools, and for a time taught in one of them, and later in the Theological College, as well as in the Union Theological School in Foochow. Since the consecration of Bishop Hind the new Bishop has acted as archdeacon and, as Bishop Hind says, in many trying circumstances he has shown wisdom, courage and capacity of action.

The diocese for which he is consecrated is numerically the largest in the Church in China. The work in the Province of Fukien was begun in the year 1850 by the Church Missionary Society of England. It has a total constituency of 18,000, one-fourth of the entire strength of the Church in China,

and has a large staff of Chinese workers, including clergy, catechists, teachers and women workers. In its offerings from the Chinese, Fukien diocese is second only to the diocese of Shanghai. Fukien gives Mex. \$26,000 per year, which is about equal to \$13,000 in gold.

Following the consecration service a luncheon was given in the parish house of All Saints' Church in honor of the Bishops of the Church in China and the Commission from the Church in America.

This act of the Chinese Church in consecrating a Chinese Bishop may be regarded as its answer to the confusion and perplexities, both political and religious, of the present time. Under the conditions prevailing today in China it might be supposed that the Church would be content to mark time and wait for happier days in the future. On the contrary the Church takes up the challenge of the times and sets apart a well-trying and Godly man as an additional leader for the national Church.

Anvik Celebrates Fortieth Anniversary

Changes wrought in human lives so great
that they are only credible to one who
believes that the Word of God cannot fail

By the Rev. John Wight Chapman, D. D.

Missionary at Anvik, Alaska, for Forty Years

THE Mission at Anvik has just completed the fortieth year of service to the people. A memorial service was held in Christ Church on the thirtieth of August, 1927, Bishop Rowe being present.

To some of us, at least, the memories of early days were almost oppressive. There were those of us who could still remember when the mission houses were the only ones in Anvik built above ground. We recalled crawling into dismal underground dens, our eyes blinded by the smoke and every sense assailed by some repulsive contact. We recalled the distress that arose from the want of means of communication other than signs; the sight of misery which we were unable to relieve; the physical and mental gloom which haunted us at times like a nightmare. It seemed at times as though the darkness were so dense that no light could penetrate, as though the blight of superstition had fastened upon the intellects and spirits of the people with whom we mingled until there was no remedy. There was, indeed, no hope except that held out by the promise that the Word of God could not fail.

The changes have been so great in some respects as to suggest that they

may be deceptive. Polygamy, which was recognized and had something of a foothold, has disappeared, and I have been thanked by one who was

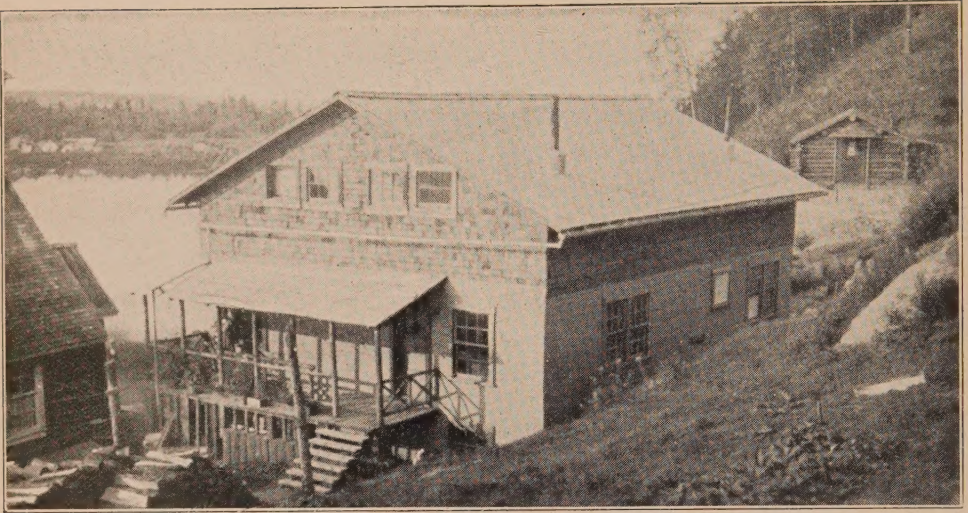
prevented by my influence from taking a second wife. The institution of Christian marriage has entirely supplanted the former system of loose relationships. This has resulted, in many instances, in preserving the family life. Very few have been deprived of the Holy Communion for practices unworthy of Christian character. Many whose light does not shine brightly have

been borne with and some who have been deprived have been restored. With few exceptions, the people among whom we live have been baptized and have had their children baptized.

The school has been, undoubtedly, a great help to the people. The boys and girls who have been with us in the past are now scattered far and wide. One was with the Army of Occupation in France. He served with credit as a soldier, and in his bearing and manner was greatly improved by his experience. Another made a good record as a teacher of manual training in Baltimore, and is now living in the vicinity of Niagara Falls. Both these young men have married and have

COMFORT INSPIRATION FIDELITY

THE one challenging note in regard to this celebration is the great faithfulness of Dr. Chapman to his work—through forty years—his patience, his Godly devotion. Such fidelity is so rare that this instance should be noted, honored. As his Bishop, I am unable to express the comfort, inspiration and fidelity that Dr. Chapman has given me.—PETER TRIMBLE ROWE, *Bishop of Alaska.*



THE NEW RECTORY AT ANVIK, ALASKA

This neat looking dwelling replaces the one destroyed by a fire in which Dr. Chapman lost many valued books and records

families; both are respected, and are, apparently, doing well. The children of one family, four in number, were taken to live with relatives in Florida. These children are unusually bright and ambitious.

Several of our girls have married and settled in this country and have families. Their reputation is not only good, but unusually good. Some of the girls have married and remained in the village where their youth has been spent. The conditions have not always been favorable on account of the influence of the older people. Nevertheless, as a class, they have maintained a higher standard of living than the average. In their houses, especially, their training shows.

Many of our difficulties in the past have arisen from the struggle against great odds with an inadequate force of teachers and assistants. Of late years, this handicap has been gradually removed; and at the present time, through the response from the Church to the appeal sent out last spring, both in means of carrying on the work and personnel, everything that we could have asked has been provided.

Possibly, part of the gloom that weighed upon our spirits at certain

times in the old days may have arisen from the sense of loneliness and the difficulty of communication with friends. In a recent number of my home paper, in a column devoted to the incidents of many years ago, I note that mention is made of the reception by my friends of the "annual batch" of letters from Alaska. The words are suggestive. As I frame these words I recollect that last night, through the kindness of those who have supplied us with modern means of communication, I was able to hold a conversation of half an hour with a stranger in Berkeley, California, who is rapidly on the way to qualify as a friend. Nothing could, perhaps, more aptly illustrate the change in the conditions under which we do our work than this incident.

During my forty years of service I recall with gratitude many special acts of helpfulness:

The buildings of the Mission now standing in 1927, except the church, were made by the people of Anvik, working under the direction of Mr. William C. Chase. The log walls of the church, when first built, were raised by the voluntary help of the men of the village. The church has

been practically rebuilt under Mr. Chase's direction, only the old log walls having been retained. The chancel, font, altar—with the altar cross, chalice, paten and silver candlesticks—the prayer desk and lectern, and the organ, are all gifts of friends of the mission. Most of them are memorials to loved ones who have gone before.

The translation of the Prayer Book Service for Morning Prayer was made possible by the help received from white and native friends who joined together to work up a supply of fuel for the winter, so that Isaac Fisher and I might have time to make this translation.

The translation of the "Gospels for the Day" was made by the help of Isaac Fisher, whose death in 1927 from pneumonia contracted while unselfishly helping during the epidemic of that year deprived the Mission of a loyal supporter.

On several occasions, in times of calamity, the neighbors have given invaluable help to the Mission, especially in saving property when some of the buildings were destroyed by fire.

In the great influenza epidemic of 1927 the young men of the community gave every pound of strength that was

in them that those who died might be decently and properly buried, coming out to help when, under ordinary circumstances, they should have been in bed.

For forty years every legitimate need of the Mission has been supplied by the authorities of the Church and by the liberality of her children. In times of misfortune, especially, we have felt this sustaining power. The Woman's Auxiliary has given us unflinching help. The Church Periodical Club has ministered to our needs and to our refreshment, and the Sunday Schools and Guilds of the Church have given us the means to make Christmas a season of happiness for the children and for us all.

On this fortieth anniversary of the foundation of the Mission, we recall to memory, with gratitude, that for thirty-two years we have known the ministrations of but one Bishop, Peter Trimble Rowe, First Bishop of Alaska.

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no."—Deut. 8:v.2.



GATHERING TO DEDICATE MEMORIAL CROSS AT ANVIK, ALASKA

Christ Church, built with the first United Thank Offering, stood on this spot. The church has been moved to a new site

Old Friend Pays Tribute to Dr. Chapman

One who helped to celebrate twenty-fifth anniversary at Anvik recalls impressions of the life and work of this veteran Alaskan missionary

By the Ven. G. D. Christian

Archdeacon in Kansas and some time missionary in Alaska

ALTHOUGH it is more than fifteen years since we celebrated Dr. Chapman's twenty-fifth anniversary at Anvik, the memory of that occasion is very vivid. At Archdeacon Stuck's suggestion all of the Alaska staff who could do so journeyed to Anvik—Mrs. Christian and myself from Nome, with the Rev. Mr. Hoare, from Point Hope, across the stormy Norton Sound. Up the Yukon by "stern-wheeler" we went, pushing several barges of livestock and mosquitoes and were finally met at Anvik by Dr. Chapman, with his quiet cordiality. Bishop Rowe, Archdeacon Stuck, the Rev. Mr. Betticher, Miss Langdon and Miss Grider were already on the ground.

An Appropriate Text

The silver loving-cup which was presented by the Alaska workers, at the banquet after our thanksgiving service in the Anvik church, was engraved with the words, "In quietness and confidence shall be your strength." Such a sentence was distinctly appropriate, for Dr. Chapman is essentially "quiet". But that "quietness" has always been not a negative, inactive thing; it has been essentially a real strength, a calm relying on God and God's will and God's strength, and a *using* of it for God and God's children whom he has shepherded in the wilderness.

So it has been with him through all these years, in every way. What an inspiration he has been to the whole Church, in our feverish activity! Still content to shepherd his people at that lonely post, through the long winters (though never lonely, no doubt, to him); the supplies sometimes low, or

no assistant workers coming in to help in the school or other work, or the dread fire-fiend wiping out the toil of years; or separation from his family, necessary while they were back East at school; teaching his people how to live, how to work, how to make better homes, how to bring up their children, how to worship, how to serve God, how to die! Again, under such physical difficulties and in such weather as only those who have lived in Alaska can understand, he has found time for building boats, running a saw mill, digging gardens, putting down fish, superintending schools, administering an orphan asylum practically or fathering a mission family of boarding pupils, directing his mission helpers, "mushing" to more distant villages for missionary work and ministrations, studying the native dialects, writing treatises for anthropological journals and contributing to the stock of assured results in the field of ethnological research.

A Blessing to All

The impression of his life and work on one who has known him is, inadequately described, one of spiritual *strength*, a strength not weakened nor diminished, a spiritual vision undimmed, by forty years of service in an Alaskan wild, often alone, "yet not alone", a strength which has gone "from strength to strength", because it was the strength of God, and for God; and has not only been a blessing to all the people to whom he has ministered the light and life of Christ in His Body the Church, but has "strengthened his brethren" everywhere.

Japanese Form Americanization Society

Through the influence of Bishop Beecher many of these foreign-born people in Western Nebraska become Christians and send their children to Church Schools

By the Rev. T. Kataoka

Mr. Kataoka is a Japanese clergyman who is now studying at the General Theological Seminary in New York. Last summer he visited the work among Japanese in the District of Western Nebraska and at the request of the Department of Missions he has written the result of his observations.

THERE are six hundred Japanese in Nebraska, one-half of whom are children born in America. They have formed a society named the "Japanese Americanization Society", and the general director is Mr. H. Kano, a Christian. Mr. Kano is a son of the late Hon. Viscount H. Kano, a member of the Japanese House of Peers.

The Japanese Americanization Society is not a part of the Church's work in Western Nebraska, it is a separate, independent body. However, as the head is a Christian and they trust him and appreciate his religious teaching, it may be recognized to some extent as a part of the Church's work.

Bishop Beecher and Mr. Kano became acquainted with each other during the agitation over the immigration law. The Bishop made efforts to moderate the law and at last succeeded to some extent. The Japanese were grateful for this and they trust him very much as a benefactor. Mr. Kano is a real Christian, a layman and a very earnest, faithful communicant of our Church.

About thirty men and women have been baptized as a result of his work for the Church's Mission.

The present work by Mr. Kano may be said to be a preparatory work for the Church—rather a cultivating work to make for a finer attitude for Christianity as well as American civilization. He is trying to make the people feel an interest in the Bible. He is

working very strenuously for the purpose and is manifesting the glory of God by his diligent service.

All the families keep Prayer Books and Hymn Books (as used in the Japanese Episcopal Church) and the Holy Bible. They are gradually showing increasing interest in studying them.

On Sunday they have regular religious meetings in at least three places. In the places where Mr. Kano cannot attend they have it spontaneously with themselves. The meetings are rather informal, family-like, but very religious, and it is good to see that they are appreciating it very much.

They are very earnest for the education



THE REV. T. KATAOKA



MR. HUGH WADA AND FAMILY OF WESTERN NEBRASKA

Mr. Wada is an able and influential man, communicant of the Church of Our Saviour, North Platte, and head of a branch of the Japanese Americanization Society

of their children. This summer they had three summer schools at North Platte, Mitchell and Scottsbluff—about one hundred children attended. I suppose they have spent at least \$700 for this purpose. In the schools they teach the Lord's Prayer, the Apostle's Creed, some Bible stories in the Japanese language, Japanese history and general knowledge of things which they should know as Japanese, as well as American citizens. The summer season is the busiest time for these farmers and is not very suitable for meetings. Nevertheless, when the closing day of the summer school at North Platte came all the members except one assembled, and some of them came from thirty-five miles away.

A visit to the small group meeting in Bayard was most impressive to me. There are only four families in the town, but when I visited there on a Saturday every one of them, including wives and children, assembled in Mr. Nakamura's house and welcomed me very generously. They listened to my

exhortation in a wonderful attentive manner.

The Japanese seem to me to contribute for their church generously. The branch of the Society in North Platte gave \$60 spontaneously for the use of the clubhouse belonging to the church which they used as a classroom for their summer school, and they paid \$2.00 per week for the janitor. The Society has also donated more than \$300 for a pillar in the Cathedral in Hastings in memory of the late Dr. Correll, who was a missionary in Japan for so long a time and visited the Japanese in Nebraska just before his death.

The Japanese do not seem attached to Buddhism or Shintoism so that I believe Christianity will be a seed planted in virgin soil. It seems to me that the Japanese in Nebraska have no ambition to build Japanese Churches, but are willing to belong to the American Church. I think it is very important that American congregations should welcome them without any prejudice.

First Chinese Deaconess Dies in Shensi

Remarkable Career of One Who Served
Her God Through Famine and Pestilence

By Edith Hart, Deaconess

Missionary District of Hankow, China

IN THE city of Sian-Fu, in the province of Shensi, China, on Whitsunday, June 5, 1927, there passed to the rest of Paradise Deaconess Dorcas I. L. Liao, aged forty-eight, of the missionary district of Hankow. Few women in the Chinese Church have done as much, and probably none have done more, towards the building up of the Kingdom of God in China.

Deaconess Liao was the eldest daughter of a large family. Although her father was a teacher, she herself was not educated as a child, it not being usual in those days for girls to study. She was kept closely confined at home, doing needlework and helping to care for younger brothers and sisters. When she was twenty-six years old a foreign missionary called at her home one day and left a little book of Christian teaching. She determined to learn to read that book and did so by having her younger brothers take turns in teaching her. The more she learned, the more she wanted to learn; and she determined to go to school.

In 1906, at the age of twenty-seven, she entered St. Hilda's School, Wuchang. She was by far the oldest pupil there, and in one of the lower classes. While she was at St. Hilda's she attended the setting-apart service for

Deaconess Gertrude Stewart, and then and there discovered her own vocation. At that time there was no Training School for Deaconesses in China, but she was content to bide her time, and for several years she worked as a Bible woman, doing excellent service. In

1915 St. Phoebe's Training School for Deaconesses and other Church workers was opened in Hankow. Miss Liao entered and was graduated in the first class in 1918.

She was appointed to Trinity Church, Changsha and proved to be a proficient and tireless worker, as well as an eloquent speaker—two gifts that do not always go hand in hand! It was found that she could and did command the respect of all classes of Chinese people, educated and ig-

norant, rich and poor, men as well as women. On St. Luke's Day, October 18, 1921, in St. Paul's Cathedral, Hankow, she and Miss T. H. Han were made deaconesses by Bishop Roots.

Deaconess Liao continued her work at Changsha until the spring of 1925, when she volunteered for mission work in Shensi—the work conducted by the Board of Missions of the Chinese Church, with Bishop Norris of North China in charge. If there had been no other troubles in China for the last two years the work in Shensi, and especially in the besieged city of Sian-Fu,



THE FIRST CHINESE DEACONESSSES
Deaconess Liao (right); Deaconess Han
(left)

would have furnished a tale so replete with horrors that it might well have startled the civilized world. For more than seven months the city was besieged, with a rapacious army outside, and famine and pestilence within.

From many an unexpected source stories were told of the resourcefulness and courage of Deaconess Liao. She seemed to have almost a magic power of getting food for the starving and planning ways of escape for the helpless. When, at last, Sian-Fu was again in communication with the outside world, there was no word of complaint as to her own suffering, but only thanksgiving that the difficulties through which she was passing were opening up new ways of telling the "old, old story."

None of her friends in the diocese of Hankow knew of her illness until the message came of her death on Whitsunday. No details are at hand,

but we know that she has glorified our blessed Lord in her death as in her life.

Bishop Roots says of her: "She was the very first deaconess from among the Chinese women and her memory will long be cherished by all those who knew her far and wide throughout the Church. It was a great blessing to us to have her for these many years as a member of this diocese. But I believe her greatest contribution to the Church in China, after all, has been made in the new missionary district of Shensi. I judge from many reports that she was the very light of the Mission there during the whole of her residence, deeply honored not only by our own people and by Bishop Norris, who there was her Bishop, but by every one who knew her both in other missions in Sian-fu and also in the great non-Christian population of that great city."

Bishop Morris Visits San Blas Indians

WRITING of a recent visit to the San Blas country in Southeastern Panama, Bishop Morris of the Canal Zone says that he spent eight interesting days there and during that time held four services, baptized two children and confirmed one. "The Garvey people," he says, "are very active in that vicinity and on every side one sees their propaganda. Apparently all pictures of the British Royal Family, formerly in every West Indian home, have been removed, and in their stead appear radical mottoes and chromos. But the Church retains their affection and they seemed pleased with my visit. I got in touch with virtually all the white families also.

"Through the kindness of the manager of the local development corporation we made arrangements for them to attend the Sunday services, which they did, coming from the distant plantations on motor rail cars. It was very interesting. So much mud I had

never seen before, except on the shorter visits to the same place. There are not even footpaths, much less roads, to walk on—only the ties of the narrow gauge road when one has waded that far. No vehicles of any kind.

"What we are to do about the Indians I cannot see. Occasionally they come singly or in pairs to a service, and those I met on the islands and at the dock were friendly enough. Some of them work for the corporation. I hope we may commend the Church to them, but the only definite Christian work ever attempted was suppressed three years ago by the government under the San Blas agreement and the woman worker deported, although she had made herself entirely welcome.

"This is a small mission, but it may be the beginning of something important in this region. A forceful and mature Indian clergyman would probably do the most good as things now stand."

New Leader for Church in Dominica

The two Bishops survey the field as Bishop Colmore says farewell to the people and hands over his jurisdiction to Bishop Carson

By the Right Rev. Harry Roberts Carson, D. D.

Bishop of Haiti

ANNOUNCEMENT was recently made of the transfer to be made on January 1, 1928, of the work in the Dominican Republic from the jurisdiction of the Bishop of Porto Rico to that of the Bishop of Haiti. It was explained that it was occasioned by the improved means of communication between the two republics which had followed the building of an automobile road between Port au Prince and Santo Domingo City.

There is considerable prophecy in this "automobile road" and—well, one needs to be of a sanguine disposition.

In the two parts of my story, let me tell, first, of what might be termed roadside adventures and then, afterwards, of the field as Bishop Colmore and I saw it together, towards the end of October last.

Accompanied by a young friend, Charles Garrison, whose earlier years were spent in Santo Domingo City where his father was a naval medical officer attached to the forces of occupation in the Dominican Republic, I left Port au Prince hopefully on a Friday morning soon after daybreak. 'Til we reached the frontiers of the two countries, our trip was a rare delight. Leaving the plains, we climbed mountains with matchless views of far-

off city and sea, and lakes closer in. Alas! pleasure soon turned to serious problem.

It had been raining in the mountains, and the roads were in bad condition; insignificant streams looked like rivers;

in some places there had once been bridges, at other crossings there had never been any; there was deep mud; banks of road and river had caved in, and in one place the weight of the car caused further falling away of the bank and we barely escaped serious accident. Fortunately, when we were in deepest quandary as to how to get back to a safety zone, a truck driven by two young Dominicans came along; evidently

it was not an unusual experience for one of them, for he knew exactly what to do. Taking my seat at the wheel—and also taking the one chance that he could take—he quickly put the car in "reverse" and then as quickly into "second," and then that front wheel that had been hanging downward in the nasty "slide" was brought back on firm ground.

Whatever might be said of the longer portion of the "automobile" road, there were fifteen miles that seemed as many hundred.

Caught in an almost hopeless morass, our klaxon's S. O. S. brought scores of



BISHOP COLMORE (LEFT) AND BISHOP CARSON AT PORVENIR

natives to our aid, and despite the contradictions of counsel that each had to offer, their pullings and pushings finally got us out. We lost a chain and our wire cable-tow was snapped when another car was helping us.

But we got through, both going and coming home again five days later.

We had the good fortune to have our only flat tire in a garage. Our gasoline was exhausted at the very door of a man who was the only one within a distance of fifty miles that had gasoline for sale. Could fortune be kinder?

An Interesting Experience

At one time we thought we could make the Dominican capital in possibly twelve hours, but that thought came to us when the day was yet young, and at mid-day we knew to a certainty that it could not be done. So we passed the night in a Spanish hotel in the ancient town of Azua, seventy-five miles from Santo Domingo City. It was an interesting experience. I do not think Americans stop often either in that city or at that particular hotel. We could not at first understand the persistence with which at breakfast the servant insisted upon our taking "bifteck" instead of the eggs which we desired; after awhile it reluctantly came out that there were no eggs (*no hay, señor*). Everything lacking, however, was more than compensated for by the one bath which was an annex of our room. It is true other guests used our room as a passage thereto, but it was ours to have and to hold to our bodies' content.

Archdeacon Wyllie and Bishop Colmore had been making visitations for upwards of a week before my arrival, and when we got to the Archdeacon's home only Mrs. Wyllie and Miss Mabel Wyllie were at home.

Here I want to pay a brief tribute to Mrs. Wyllie. She's simply a wonder. Wife, mother, housekeeper, missionary, nurse, church builder, unlicensed lay reader, everybody's friend and friend to everybody, tireless—she is

certainly a woman of whom the whole Church should be proud. When she asks for something at Washington next October, as she probably will, it should be given to her in heaping measure.

We have but two active priests in the Dominican Republic—Archdeacon William Wyllie and the Rev. Archibald H. Beer. I shall not at this time speak in detail of the work of these two men, but I cannot forbear saying that they have shown themselves to be of genuine missionary caliber. The Archdeacon's services cover about ten years and Mr. Beer's about five, but both of them have experienced the happy hardships of the pioneer missionary. They had to find their own homes, build up slowly their congregations, build their own churches, in the face of difficulties which must be experienced before they can be realized.

Archdeacon Wyllie's work has covered a more extensive field than Mr. Beer's; there are not the same large well-instructed congregations but such are the defects of all like ministries. Mr. Beer's work has been of an intensive character, in a narrower field and it has the satisfactions of such work. Both men deserve the highest praise of the Church.

San Isidro Church Consecrated

Every day had its services—at Santo Domingo City; at San Isidro; at St. Gabriel's, Consuelo; at Porvenir—but I can speak of only two happenings: of a mass meeting at Porvenir and of the consecration of the San Isidro Church.

We were the guests of Mr. Beer at San Pedro de Macoris, Bishop Colmore, Charles and I perhaps taxing his hospitality. Charles was left at the rectory one night with explicit directions that if he went to bed before we returned he was to be very careful to take and keep a vertical and not diagonal position during the night. So we left to take our part in the mass meeting, as it was called, at Porvenir.



ST. LUKE'S CHURCH, SAN ISIDRO, DOMINICAN REPUBLIC

San Isidro is a large sugar plantation. This little church was built almost entirely through the efforts of Mrs. Wyllie, who stands in front

A very attractive building has been put at the disposition of the Church and while it has still to be arranged in churchly fashion yet it serves our purposes for the present. It was a large hall, seating possibly 400 persons, and it was well filled when we entered. Vespers were first sung and addresses made by the Bishops. The singing was as hearty, as the English call it the world over, as could be found anywhere and recalled vividly my own earlier ministry at St. Paul's Church, Panama.

After the devotional service was concluded Bishop Colmore and I were placed in front of the platform for the welcome and farewell that were about to be extended to us. It was mostly in Bishop Colmore's honor, as it should be, for the devoted and faithful service he has given these people from the very inception of our work in the Dominican Republic. The climax of the evening was the singing of some lines set to the tune of *Columbia, the gem of the ocean*, one verse of which went as follows:

Good-bye, our dear friend Bishop Colmore,
And grant that the Lord will always keep you,
As it were safely set in a glass case,
So that sometimes we could have a sight of you.

We hope that you may not be gone forever,
But only that it may be for awhile.
Our hearts are breaking 'cause you're leaving us,

Three cheers for our Bishop Colmore,
Three cheers for our Bishop Colmore,
Three cheers for our Bishop Colmore,
Our hearts are breaking 'cause you're leaving us,
Three cheers for our Bishop Colmore.

Try singing it yourselves, dear readers. The choir of little boys and girls got through with it to the great applause of everyone, including that of the Bishops. I think the imagery of Bishop Colmore in a glass case is at once original and striking, and one that would not have occurred to most of us. It was a great night, testifying to the influence of Mr. Beer among these English-speaking West Indians and of their affection for Bishop Colmore.

The next morning was All Saints' Day and the Bishop was celebrant at the Holy Eucharist in St. Michael's

Church, San Pedro de Macoris. There was a large congregation present.

Then we went on to San Isidro, for the consecration of that little chapel called St. Luke's Church, of which Mrs. Wyllie wrote in a recent number of *THE SPIRIT OF MISSIONS*. It was Mrs. Wyllie's day, for she and her husband had built the church literally with their own hands, the necessary funds coming, for the most part, from her own "gift shop".

San Isidro is the name of a large sugar plantation, eight or ten miles from the capital, the laborers being mostly drawn from the English-speaking islands. There should be a chapel on every plantation, for, without it, Sundays, festivals and fasts are simply days of drinking, cock fighting and revelry when the influence of the Church is completely forgotten.

It seemed for awhile as though the planned-for Consecration Service would have to be postponed, for there was a heavy downpour of rain on all sides, and we had been told in San Pedro de Macoris of a storm of cyclonic proportions that was coming up the Atlantic coast, and we thought that perhaps this was the first approach of it. Happily, the skies cleared and the

beautiful service was celebrated. The Archdeacon read Matins; I read the Sentence of Consecration and, with the Archdeacon, assisted Bishop Colmore in the celebration of the Holy Eucharist. Mr. Beer was organist. Bishop Colmore solemnly consecrated the offering of this House of God, setting it aside forever from all unhallowed, ordinary and common uses.

I was disappointed in my hope to visit Puerto Plata, for there, the clergy are united in the opinion, is the city where next should be placed a priest and a church built. Of Puerto Plata I shall certainly write in *THE SPIRIT OF MISSIONS* after I have made my first visitation.

Then, too, the clergy are united in believing that San Pedro de Macoris should be strengthened by placing another priest there for the rapidly extending work on all sides.

And then—Barahona, perhaps.

No lack of appealing and hopeful tasks; just lack of workers and lack of means.

But we missionaries in the two republics of Haiti and the Dominican Republic are a sanguine set and we believe that we need simply to tell the story properly for help to come.

News from the Commission in China

THE Commission of the National Council, consisting of Dr. John W. Wood, Executive Secretary of the Department of Missions, and Bishop Sanford of San Joaquin, which has been studying conditions in China, is now in Japan, after spending forty-six days in Shanghai and Hankow. A cable from Kyoto on December 13th reported all well. Bishop Sanford expects to attend the International Missionary Conference at Jerusalem in the spring, while Dr. Wood, after visiting the Philippines, will return to this country before the April meeting of the Council.

Bishop Graves has cabled to Dr. Claude M. Lee asking him to return to China to open St. Andrew's Hospital in Wusih. Dr. Lee will sail from this country on February 10th. Bishop Roots has cabled to Miss Mary E. Wood, stating that Boone Library in Wuchang has been reopened and that he will be glad to have her return to her post. These items are exceedingly encouraging.

Journal of the Bishop of Mexico

Bishop Creighton cordially greeted by the President of the Republic and accorded a place of honor at reception to Ambassador Morrow

FRIDAY, OCTOBER 28TH. Preceded by a pilot train of two iron cars filled with soldiers, we made our way to Mexico City over the English-owned Mexican railroad. The trip from Vera Cruz to Mexico City is a perfect sample of visual instruction in geography: banana plantations and tropical fruits and flowers give way to coffee *fincas*, which in turn yield to the less spectacular vegetation of the temperate zone, and just before the long dusty trip over the plateau a run is made through firs and pines. During the first part of the trip Orizaba dominates the whole scene. First he is ahead of us on the right, and then through the morning and early afternoon he may be seen back of us, his snow-capped crest glistening in the sun. Then on the left "Popo" and Ixtaccihuatl come into view, those unfortunate children over whom Orizaba stands guard.

SATURDAY, OCTOBER 29TH. Ambassador Morrow presented his credentials today. Mrs. Creighton and I went to the National Palace to see the ceremony of presentation. To my great embarrassment I was taken from the group by our friend, General Higaredo Reed, and placed with the Mexican generals directly opposite the President, a position of a little too much prominence. A great throng of Americans were present who filled both sides of the Salon, while Mr. Morrow and his staff walked in dignified silence to a point

directly opposite the President. Mr. Morrow's speech was short and to the point, just exactly 174 words. The President matched him with a very gracious reply—of exactly 174 words.

Then the President and the Ambassador chatted for awhile, and then the Ambassador and his staff walked down the long room, every few moments stopping to bow to the President, who bowed graciously in return. The President then favored us all with a happy smile, and retired with his cabinet, bringing the ceremony to a close.

TUESDAY, NOVEMBER 1ST. ALL SAINTS' DAY. I celebrated this morning at All Souls' Chapel—the most beautiful mortuary chapel I have ever seen—erected by Lord Cowdray in the old British Cemetery in Tlaxpana. I used the English Prayer Book, but frankly confess that I felt something decidedly lacking in the canon because there is no invocation. Many were present, mostly Britishers, and among them several mothers who had lost sons in the war.

At 5:15 Mrs. Creighton and I left for Hooker School to attend a meeting of the Christian Workers. From time to time the Christian Workers of all denominations gather together for supper and an evening of fellowship, mostly in the schools, but sometimes in the homes of the workers.

Before the supper Miss McBride, our *Directora*, showed us the wonderful

After a short sojourn in the United States Bishop Creighton recently returned to his diocese and received a most gratifying welcome from all his friends, American, English and Mexican. The accompanying excerpts from his daily journal will be read with interest. . . .

improvement made in the school during our absence. The old wooden stairway to the second floor, which gave our teachers so much concern and on which they were drenched during the rainy season, has been replaced by a beautiful enclosed stairway on the front of our west patio. The patio has been plastered and made a playground for the children and an electric light has been installed so that they can play during the twilight and early evening hours. The dormitory at the head of the stairs has been made a recreation room for the younger pupils; two of the Mexican teachers' rooms have been turned into a new dormitory. The dispossessed Mexican teachers are now in the old music room.

FRIDAY, NOVEMBER 4TH. 4 p. m. Mrs. Creighton has just come in from a luncheon given by Mrs. Weddell to meet Mrs. Morrow. We are now off for La Casa del Sagrado Nombre (the House of the Holy Name) at the invitation of Senorita Romero, the principal. When we arrived at La Casa we found that the stairway to the patio above was beautifully decorated and the rooms hung in purple and white, every here and there were "welcome" signs in English. One reading, "Welcome Home to our Dear Bishop" and another "God bless our Bishop" made me swallow hard. The program was given by the Sunday School of San José. There were many numbers and the climax was reached when the newly organized mandolin club played *Home, Sweet Home*. They have been practicing the words in English and had intended to sing them, but were afraid to risk it. Many of the parents came in, and altogether it was a delightful affair, ending with tea in the school dining room. They want us to feel that their Mexico is our *home*.

SUNDAY, NOVEMBER 6TH. I celebrated and preached at the Cathedral today at 11 o'clock. The Ambassador and Mrs. Morrow were present. At 6 p. m. Mrs. Creighton and I attended the Girls'

Friendly Service at San José. Our two branches, one from the Hooker School, and one from the House of the Holy Name, united to hold this service to synchronize with the service of the National Convention of the Girls' Friendly Society in Boston. Our service in Spanish, of course. The Rev. F. Orihuela preached; I sat in the chancel and gave the benediction.

FRIDAY, NOVEMBER 11TH. ARMISTICE DAY. The close of the war was celebrated by a most dignified service in Christ Church Cathedral. The Ambassador, the British Minister, the American and British Consuls General were present with their staffs. Major McGregor-Mills, of the Black Watch, gave a splendid address, Dean Peacock conducted the service, I took the closing prayers and blessing.

In the evening Mrs. Creighton and I went to the American Legion dinner at the Café Chapultepec. It was the first public appearance of the Ambassador and Mrs. Morrow. Mrs. Creighton was seated at Mrs. Morrow's table and I was placed with the Ambassador. Representatives were present from the British, French and Italian ex-service men. The place was thronged with Americans.

SUNDAY, NOVEMBER 13TH. The Rev. H. O. Nash is out of the Republic, taking the body of an American school teacher, who died in Pachuca, to the States, so I went to Pachuca to take the service. According to the new railroad schedule I reached there on the morning train at 10:10, so that I had an opportunity to meet with the Sunday School and to speak to the children in the church before the service. Nowhere can a finer, more reverent and attentive group of children be found. As they ran across the patio from the gymnasium to the church for their service many of them stopped to greet me. It makes me feel quite at home now to have friends even among the little folk in our different mission stations.

Missionary Studies in Liberia Today

V. Penetrating the Hinterland

A visit to the William Hoke Ramsaur Memorial School reveals opportunities on every hand for the extension of Christ's Kingdom among a virile and receptive people

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions

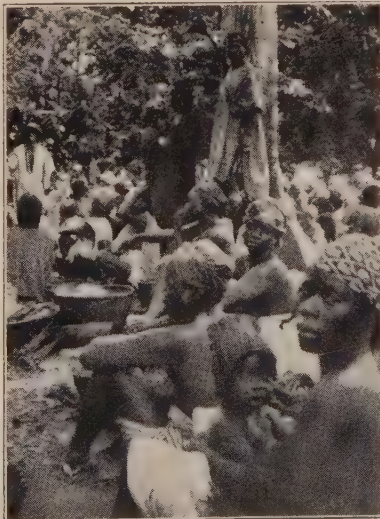
This is the fifth and last of the series of articles on the Church's work in Liberia by Mr. Parson, who, at the request of the National Council and with the cordial coöperation of Bishop Campbell, made a visitation of the field in 1926.

THE farthest end of our Liberian journey found us at Pandemai. It was not an easy journey. We sailed from Monrovia on a fast boat and in twenty-four hours were in Freetown, Sierra Leone. After completing our kit we spent two days on a train with an intermission of one night in a rest house at Bo. Alighting at Pendembu we soon found an auto truck and proceeded on an excellent road to Kailahun, where we quickly made the acquaintance of Chief Momolu Banyeh and became his guests in a commodious native mud house. The January *harmattan*, the cold, dry wind from the far interior Sahara, made the nights cold and we welcomed the warmth of the sun every morning and saw its setting with reluctance.

Momolu Banyeh provided us with eighteen carriers and hammocks and we set off for the four days' trail-trek over the mountains of Sierra Leone and Liberia to our Hinterland objective. The forest journey is a succession of novel sights and experiences. Now one is in thick, silent forests, no sound but the patter-

ing of the bare feet of the carriers and their continuous chattering and laughing banter; at a turn of the trail is a quiet village, with circular mud huts, topped with thick smoke-stained thatch, the children, old men and women serenely unoccupied in the burning heat of midday; a dog or two, some chickens, a goat listlessly indolent. If one stops the chief is summoned and soon comes with his gift of eggs, chickens, bananas, which the traveler accepts and in return offers a "dash". We are fortunate if the eggs are brought in a bowl of water to show that they do not float!

After a day and a half of alternate walking and swinging in the hammock on the backs of our frequently-changed carriers we arrived at Masambolahun and stopped for a visit at the Holy Cross Mission. Fathers Allen, Whittemore and Saunders and Dr. and Mrs. Maas gave us a hearty welcome. The whole region hereabouts has been influenced deeply by this work, so well equipped and inspired by such evident devotion. The church and monastery provide a spiritual



PUBLIC MARKET AT MASAMBOLAHUN

center from which power is generated, issuing in effective educational work and the untold blessings of medical service. The friends who make possible this adventure in the heart of the Gbande country must feel that they have started an enterprise that is a beautiful evidence of Christ-like, joyous, self-giving.

Early in the morning, in the 62 degrees cold of the *harmattan*, we got together, a shivering group, and left along the thick trail to the Buzzi country, still far inland. In this region one is carried from village to village gratis due to the age-old custom of rendering every attention to guests. Beyond Fisibo we reached Bakufossa—a superb rocky mount commanding the surrounding Gbande, Gissi and Buzzi countries. As far as one could see there was the vast forest—verdant, monotonous, silent, impenetrable—save for a few narrow trails; the home of elephant, leopard and bush-cat, the dreaded night marauders of every village. At each village the procedure was the same; friendly greetings from chiefs, exchange of gifts, if time permitted, and the securing of new carriers, the natives always moving as if centuries were of no concern, not to mention hours, while we counted every minute in less dignified insistence that we must be on our way. So we passed Fangdalahun where we saw the joyous welcome accorded the break-up of the Girls' "Gree Gree Bush" [another story for THE SPIRIT OF MISSIONS] Bangalomai and Potamai, and arrived at lovely Pandemai.

Arrival at Pandemai

Pandemai nestles on a wide plain, dominated to the south by the green front of a long mountainous spur, called the Wurogissi. Its lofty slopes are uninhabited because of superstitious tradition. All about live the virile Buzzi (most likely a corrupted native pronunciation of "bushmen"). The mission property is an impressive open level plot, ideal for a school site

with large playground. Across its ample distances, as soon as we arrived, we saw coming in stately procession, a numerous company of local chiefs. Each wore some variation of the long, flowing, dignified, native robe in striped colors. Each also brought a welcome expressed in gifts of generous quantities of rice contained in native bundles covered with banana leaves, chickens and eggs. There are no Mohammedans (or Mullimen) among these stalwart pagans. They are friendly, eager to learn, and unprejudiced by any former contacts with Moslems.

A Vast Responsibility

At Pandemai one felt the unspoiled dignity of the African. Here were the tribes that held something within them inexpressibly and uniquely creative and potential. Standing in their presence one understood why Bishop Payne had as far back as 1857 pressed for the money and staff to go back into the interior, and why his successors have ever talked about the Hinterland and its vast possibilities in human values for the Kingdom of God.

At Pandemai one lone clergyman, the Rev. James Dwalu, has instituted and carried on the mission. At the old St. George's School (now St. John's) as a child from the Vai tribe, he absorbed the spirit of Christian adventure from the Rev. Nathan Matthews, who labored there for seventeen years. He remembers being tied to the apron of Mrs. Brierley, as she went about her missionary tasks at Cape Mount. Miss Higgins later helped to deepen the life of the lad and he came to feel that God had a great part for the people of Liberia to play in His Kingdom. He took his training for the ministry in England and was ready when the call came to be the apostle to the farthest inland group to be touched by this Church.

The life of the mission centers about the compound of the William Hoke Ramsaur Memorial School, generous in



MISSION OF THE INCARNATION, PANDEMAI, LIBERIA

Under the charge of the Rev. James Dwalu, the Vai priest. The school and chapel are at the right; the boys' dormitory at the left

dimensions, meager and simple in equipment. It was Mr. Ramsaur whose vision first conceived of work in this region. The daily program indicates the vitality and activity of the boys who bear the name of the pioneer. From the rising bell at five o'clock which summons the boys to family prayers, down to the signal for "lights out" at half past nine in the evening, each hour of the day is filled with work, worship or recreation. The boys go into the chapel in the town for five o'clock evensong, and at eight o'clock gather again in the school chapel for family prayers. A good portion of the time is given to manual work.

The Church at home has (as usual) given but little material equipment for them to work with. One found few books and wondered how effective education could be given without materials. It is most important that schoolbooks adapted to the African point of view, using African illustrations, dealing in African terms, be provided. Such, happily, are in process of production, due to the combined efforts of the several Liberian mission groups, under the editorial supervision of James L. Sibley, American Educational Advisor. I saw one boy reading about "little

fairy snow flakes dancing in the flue!" How much has this of value in the life of a lad in equatorial interior Africa?

With Mr. Dwalu in charge, as supervising architect and contractor, all of the buildings on the compound have been constructed by the native chiefs of the neighborhood. At one time three hundred men were released by chiefs to collect materials, so eager were they to have the mission bring new ideals to their community. The wives of the chiefs did much of the actual work of building and were "mudding" the walls during our visit. There are residences for the Rev. Mr. Dwalu and his two teachers, dormitories for the boys, a chapel and school, workshops, storehouses and other outbuildings for animals.

The furniture used in homes and school is all made by the boys and is ingeniously fashioned, entirely of wood, even to the use of wooden pegs for nails; the altar, pews, litany desks, stalls and chairs in the sanctuary, are also the product of the boys' manual shops. The school has its own gardens with coffee and other experimental demonstrations. Road building, bridge construction, cutting of wood supplies, cooking, leveling of playing fields,

laundry—all the work of the mission is done by the seventy-five boys. They give one the reassuring impression of being whole-souled in their desire for Christian education. One feels that the fetters of the ages are to be cast off by these tribes and it is this group of youth that, if well educated, can begin the emancipation.

The actual village of Pandemai close at hand feels the influence of this witness for new life standards. We attended services (announced through the village by a school boy ringing a dinner bell) in a church packed to the doors. A nearby "palaver" of chiefs, sitting on important questions adjourned and attended in a body, filing into the church in a long line with stately leisure and dignity. One must speak through an interpreter, but even so we had the rapt attention of all.

There is something vital in this far inland adventure among the promising Buzzi people that gave a deep feeling of satisfaction in the progress so far attained. Here is a region that twenty-five years ago was wild, and red with the blood of inter-tribal strife. Now war has been done away with, as the Liberian government has extended its authority. There has been no lapse into indolence, but with a still virile display of vigor and interest in life the countryside is ready for agricultural and industrial progress. It has been deeply influenced, it may be *dominated*—that is not too strong a word—by the group of mission workers and boys under the leadership of an African minister of God. It may mean the betterment of the whole interior.

Influence Wide-Reaching

One does not exaggerate, then, to say that in this widely scattered inner section of Liberia the Pandemai mission is already known and its spirit felt. What is needed for the Buzzi (as for Americans, Chinese—all men) is a foundation of faith in the God revealed in Jesus Christ, who then gives a vision of an earth made the Kingdom

of Heaven. That Kingdom, if it is to be His, must work itself out in happier ways of life. All human relations are to be redeemed.

For this primitive tribal folk this means a gospel of the soil primarily. Issuing out of communion with God is to come honest labor on the soil and with the hands; health of body and mind; home and family life in a nation at peace. There is a Christian conception of life in which Americans and Africans can share. We have happy homes in a nation of plenty because our life has for generations been guided along this divine way. Are they to remain forever tied to the kind of existence that is theirs today? The answer lies in the disposition and generous purpose of friends who know the mind of the Master.

Work Must Be Extended

What if the work could be supplemented and extended? Suppose the same benefits could be offered to girls; suppose better tools could be in their possession; suppose an industrial and agricultural expert could stand side by side with this priest, so that as he leads in the spiritual life, another could give expert attention to the adapting of the inner vision to the outer community life. Given these developments, which must come if Pandemai is to meet its waiting opportunities, and I can see a mission, the power of which would be felt in all the future of Liberia.

Liberia is the Republic of the Negro. What we do there is offered in the hope that the Liberians may build for the ages a government that shall lead the way for all the African continent. Here is a piece of Christian adventure carried on by African people with distinction and success.

As we reluctantly left our friends at Pandemai and made our way back by those beautiful mountain trails we felt deeply moved by our contact with the real Africa. It holds a unique attractiveness and beauty. It has a latent power—creative, vast, wonderful.

Sixty-one Opportunities for Service

Alaska, Honolulu, Japan, Latin America,
Liberia and the Philippines call for the help
of the young men and women of the Church

ONCE more we call the attention of our readers to the appeal which appeared in the December SPIRIT OF MISSIONS, asking young men and women of devotion and vision to consider offering themselves for life service in mission fields. There is nothing vague about it. The needs are specific as set forth in the following columns. Correspondence should be addressed to the Rev. A. B. Parson, Department of Missions, 281 Fourth Avenue, New York, N. Y.

Alaska:

A layman capable of being executive of the Farthest North mission of this Church, Point Hope.

A nurse at the Hudson Stuck Memorial Hospital, Fort Yukon.

A nurse at the Wrangell Hospital.

Two clergymen at Cordova and Anchorage.

Honolulu:

A teacher, woman, for St. Andrew's Priory, Honolulu.

A teacher, young man, at Iolani.

A clergyman for Hilo.

A clergyman for Wailuku, Maui.

Japan:

KYOTO

Doctor, St. Barnabas' Hospital, Osaka.

Trained nurse, St. Barnabas' Hospital, Osaka.

Evangelistic worker, woman, Nara.

NORTH TOKYO

Clergyman, Hirosaki.

Doctor, St. Luke's Hospital, Tokyo.

Three trained nurses, St. Luke's Hospital, Tokyo.

Three evangelistic workers, Nikko.

Three teachers, women, St. Margaret's School, Tokyo.

Latin America:

CUBA

Two clergymen.

DOMINICAN REPUBLIC

Teacher, woman, San Pedro de Macoris.

Clergyman, Puerto Plata.

HAITI

Clergyman at Cape Haitien.

MEXICO

Three teachers at Hooker School, Mexico City.

PORTO RICO

Teacher, woman, St. Catherine's Training School, Santuree.

Woman social worker, St. Luke's native church, San Juan.

Woman parish visitor at Ponce.

Clergyman for rural work at Quebrada Limon.

Agriculturist for Quebrada Limon.

Teacher, El Coto de Manati.

Liberia:

Three clergymen.

One doctor, St. Timothy's Hospital, Cape Mount.

One trained nurse, St. Timothy's Hospital, Cape Mount.

One trained nurse, Balmah.

Two teachers, women, Brierley School, Cape Palmas, and Bromley School.

A layman, bookkeeper and accountant, to act as Treasurer of the District.

Philippine Islands:

A doctor for St. Luke's Hospital, Manila.

A doctor for Moro Hospital, Zamboanga.

A teacher, woman, House of the Holy Child, Manila.

A teacher, woman, assistant at Easter School, Baguio, for work

among the Igorots.

Two teachers, man and woman, at Sagada, for work among the Igorots.

Two registered nurses at St. Luke's Hospital, Manila.

Evangelistic worker, woman, for work at Besao, an outstation of Sagada.

A clergyman for Sagada.

A clergyman for Bontoc.

A clergyman for work among Chinese in Manila.

A teacher, woman, for St. Stephen's Girls' School for Chinese, Manila.

Headmaster to establish a Church School in Manila for English-speaking Filipinos.

A trained nurse for general duty wherever assigned during furloughs of regularly appointed nurses.

The following posts will have to be filled when work is resumed in China:

Anking:

Four clergymen (merely to replace those who have retired).

One teacher, man, at St. James' Boys' School, Wuhu.

One medical missionary, St. James' Hospital, Anking.

Two trained nurses, St. James' Hospital, Anking.

Hankow:

Two clergymen, Hankow and Wuchang.

Two teachers at Boone University, Wuchang.

Three doctors, Church General Hospital, Wuchang.

Two evangelistic workers, Hankow and Ichang.

Two teachers, women, Hankow.

One doctor, woman, for the women's side of the Church General Hospital, Wuchang.

Two trained nurses, Church General Hospital, Wuchang.

One pharmacist, Church General Hospital, Wuchang.

Shanghai:

Five clergymen, at Shanghai, Yangchow, Paoying.

Six teachers, men, Shanghai, Soochow.

Four medical missionaries, men, Shanghai, Wusih, Zangzok.

Three evangelistic workers, Shanghai, Wusih, Zangzok.

Four teachers, women, at St. Mary's School, Shanghai.

One doctor, woman, St. Elizabeth's Hospital, Shanghai.

One hospital technician, woman, St. Luke's Hospital, Shanghai.

Two secretaries, Shanghai, Wusih.

Layman Needed in Liberia

A LAYMAN is desperately needed to fill the post of treasurer in Liberia. He should be a communicant of this Church, who is free from family obligations. He should also have had wide experience as a bookkeeper, and be of sufficient maturity to insure stability in character and devotion.

It is a difficult task in a trying climate, and only one with a robust constitution could be happy in the position. The work is to care for the disbursing of salary and other items of a budget totaling in the neighborhood of \$100,000.

The worker would live in Monrovia at the house of Bishop Campbell, and labor in close association with the Bishop. The salary is small but sufficient for living expenses.

For further particulars, address the Rev. A. B. Parson, 281 Fourth Avenue, New York, N. Y.

Pioneers of the Church in China

V. The Right Rev. William Wharton Cassels, D. D., a hero who through dangers and difficulties gave his life to the building up of the Church in Western China

This is the fifth article in a series on the pioneers of the Church in China, originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow. The story of Bishop Cassels has been brought up to date.

AMONG the first handful of English missionaries who began work in the Province of Szechwan in western China in 1886, was a young clergyman named Cassels. His was the joy of baptizing the earliest believers, of watching the building of the first little churches, and, when the diocese of Western China was formed and he was consecrated Bishop, his was the privilege of confirming all the Christians and ordaining the Chinese clergy, and of adapting the Wen-li Prayer Book into the local Mandarin. After thirty years as Bishop, he had the joy of seeing thousands of believers gathered into 130 congregations; ten Chinese clergy; nearly a hundred Christian schools; three hospitals and a number of dispensaries.

At first Mr. and Mrs. Cassels began work in a few small rooms procured with great difficulty just outside the city of Paoning. During these first years they passed through some critical experiences. When the great idolatrous festival of the year came round, they would wonder if night would find them still in their home or looted and ejected in accordance with the threats of the riotous people in the city.

Any trouble that arose in the place was sure to be laid at the doors of the missionaries. For example, when there was sickness in the city, it was said that the foreigners had put red insects in the water troughs at night. As a riot was impending, the official sent for all the well-owners, demanding an

explanation of the contaminated water. But one of these owners happened to be a woman who was a Catechumen, and her explanation was that the contaminated water came from water troughs that had not been cleaned out by certain lazy well-owners. She defended the missionaries with vigor, describing all their goodness to the sick and poor. The outcome was that the lazy well-owners were beaten and ordered to clean their water troughs and the people were quieted and assured that the foreigners were guiltless.

Gradually little groups of Chinese were gathered together here and there in the cities and markets of Szechwan. The first meeting place in Paoning was a "guest hall." This was enlarged in more than one direction and was still too small, so when the year 1893 dawned, the missionaries determined to pray for greater things. Their prayer was that God would double the number of believers and give them the funds and land for the building of a church. Their request was more than granted. A church seating several hundred was built that year, and the number of Christians had grown from forty to eighty-eight.

None of the Christians had as yet been confirmed, as there was no bishop in Szechwan and the distance was too great for the aged Bishop Moule of Mid-China to travel, so when Mr. and Mrs. Cassels went to England on furlough in 1894, Mr. Cassels was asked to undertake the episcopal charge of the



TRAVEL BY LAND IN THE PROVINCE OF SZECHWAN

Coolies are carrying a passenger in a sedan chair over a road between the rice fields, which at certain seasons of the year are flooded with water

new Diocese, and was consecrated Bishop in Western China in October, 1895.

Bishop Cassels' duties entailed constant journeys covering many thousands of miles by land and water, over lofty mountains and by great rivers. Before steamers had begun to run on the upper Yangtze above Hankow, and when all journeys had to be made by houseboat, Bishop Cassels had traveled up and down the Yangtze more often than any other man, and had suffered more than one shipwreck. In 1900 the Bishop was on the first steamer that attempted to navigate the upper Yangtze. It went to the bottom and he had to swim for his life.

Once when he was traveling by houseboat with his wife and family of five little children, the boat was wrecked on a rock in a rapid in mid-stream and filled with water. No other boats were in sight but the boatman's shouts for help finally brought a small ferryboat to their assistance and they were ultimately rescued.

Land journeys also had their perils in Szechwan. On one journey a fall of

rock on a mountainside knocked over the coolie who was walking immediately behind the Bishop's chair and sent half the load he was carrying to the bottom of a precipice. The Bishop often slept in a village full of brigands, but passed on his way the next day unrobbed. On one of his journeys he had to pass a robber chief who was holding up the river above Chungking and had declared his intention of taking prisoner any foreigner who attempted to pass that way. One missionary had already made the attempt and only escaped with his life through the bravery and loyalty of a Chinese Christian servant, who kept off the brigands from the boat while his master got away. The Bishop was therefore advised to travel in disguise. So habited in Chinese dress, with his face concealed by a Chinese *feng mao* (a hood like a monk's cowl), and his eyes covered by large horn spectacles, he ventured into the danger zone, carried by coolies who did not know who he was. No one guessed that this traveller who spent the night at the *yamen* in a room put at his disposal, was a foreigner, and so



TRAVEL BY WATER IN THE PROVINCE OF SZECHWAN

Missionaries ascending a rapid on the Upper Yangtze. This journey was full of peril and many lives have been lost in these rapids

the Bishop got safely back to Paoning.

Szechwan had been so distracted by fighting and brigandage for many years that no attempts had been made to repair roads, bridges and inns, so that their state of dilapidation became worse yearly, but at the age of sixty-six, God gave Bishop Cassels the strength and endurance to continue long rough journeys all around his great diocese.

When Bishop Cassels had been in charge of his diocese for twenty years, his Cathedral was built. It is the largest public building in Western China. As the Bishop watched the lofty grey walls and towers of an edifice that holds nearly 2,000 people rising, and compared it with the little church close at hand, only seating a couple of hundred, it must have been a symbol to him of the wonderful growth and expansion he had seen in the Church all over his diocese.

During his forty years in China, Bishop Cassels saw a great change in the people as well as a great growth of the Church. He lived to see the despised and mobbed messengers of the Gospel become the honored friends and

helpers of oppressed civilians and officials. On more than one occasion when Paoning was attacked by brigands or became the prey of contending armies and the people were in terror of looting at the hands of the victors, the Bishop, at the request of the Commercial Guild or of the civil or military officials, went out across the river to treat with the enemy and saved the city from being sacked. On his sixtieth birthday the Bishop received a presentation from the Commercial Guild as an expression of appreciation of his help.

At the age of sixty-two, Bishop Cassels returned to China for his fifth period of service. In 1923, help was given to him in the person of a newly-consecrated Assistant Bishop, the Right Rev. Howard Mowll, D. D. For some time he continued as active as ever in the work. He lived to receive the felicitations of his friends on the thirtieth anniversary of his consecration as Bishop in Western China, and then, on November 6, 1925, passed to his rest and reward. Alike to the missionaries and to the Chinese he had been a greatly loved and trusted Father in God.

The Story of Soochow Academy—Part II

In spite of anti-Christian propaganda the school carries on and graduates a class of twenty-four at the end of the school year 1926

By the Rev. Henry A. McNulty

Principal of Soochow Academy for seventeen years

THE first part of the story of Soochow Academy, as told by me in the December SPIRIT OF MISSIONS, ended with signs of trouble ahead in 1923 after twenty-one years of prosperity. Then came the fatal year of 1924-25. In the late summer of 1924 the writer had been detained in Shanghai on account of an accident; and the papers of late August and early September were full of rumors as to impending trouble in and about Southern Kiangsu province. Suddenly train service on our only railroad, the Shanghai-Nanking Railway, was interrupted and on September 9th war between Kiangsu and Chekiang, the province south of us, had begun. It was just possible to return to Soochow when the storm broke, and for weeks thereafter excepting for troop movements the railroad was practically out of service. It was hopeless to attempt to open school. There is not one single road, outside the cities, in this part of China. All communications are either by the single railway, or by canal. But all launch services on the canals, and all privately owned boats had been commandeered by the soldiers and there was no way for boys and teachers to reach Soochow.

Intense Excitement

The excitement was intense. Forceful and very cruel conscription of poor coolies was going on daily all about us, and terror was everywhere. Whoever could was fleeing the city and the school compound was changed into a camp for refugees. But in October the situation was a little better and we did

open; and by November we had two hundred and fifty-eight of our full enrollment of three hundred boys. The center of fighting had passed to a spot between Soochow and Shanghai, and month after month excitement continued. What a time it was! Yet the boys continued their studies, even while in many cases their own home cities and villages were being pillaged and looted and many students and several of the teachers had their homes destroyed.

The City Isolated

On into January of 1925 we kept the boys, however, until, as the war began again to come nearer us, the situation became so grave that we were forced to close. Parties of students under escort were sent away, until by the end of January only twenty-five boys who could not possibly reach their homes remained in the school buildings. Then for three weeks the city gates were closed, sometimes for days together, and all communications with the outside world were cut, including mail and telegraph. One or two wireless receiving stations had that summer been installed in the mission institutions of the city and the radio messages received were the only news we had. We had no sending stations, so we could get no news sent out. Fighting was on both sides of us and the city seemed doomed.

In Soochow a committee of six foreigners had been asked by the city fathers to confer with them as to means of protecting the city; sometimes night after night, and into the early morn-

THE STORY OF SOOCHOW ACADEMY



PLAYGROUND OF SOOCHOW ACADEMY, SOOCHOW, CHINA

Only last year the track team of Soochow Academy won the championship in the inter-scholastic athletic association. The fine athletic field was a feature of this school

ing, we met together, discussing ways and means of protecting the city especially from possible retreating soldiers and their cruel looting and pillage. There was the utmost friendliness between the Chinese and the foreigners. Then suddenly Gen. Chi's lines broke at Wusih, the city twenty-five miles west of Soochow, and the retreating soldiers began falling back on the country all about Soochow. But the plans that had been formulated worked. The Northern soldiers came on much faster than had been expected and two days after the soldiers fled Wusih the Northern troops were in the city of Soochow, and the city was saved.

For the first time we saw the gray uniforms and fur caps of these Northern troops. We even had a camel train in our midst, while just outside the station an armored train, full of "white" Russians, was sidetracked and remained there for weeks. The coming of these Northern troops meant the end of fighting, at least for the time, and at once boys and teachers began coming back. By the middle of February

we had again a fairly respectable school, with 230 students on the rolls.

Meantime anti-Christian propaganda had been growing apace, and the Student Union was making strenuous efforts to discredit all Mission schools. The Canton government was becoming very active and further trouble was in the air. As the year progressed the slogans of "foreign domination", "unequal treaties", "strikes", were heard everywhere, and in the middle of all this came "the May 30th incident" in Shanghai and everything blew up.

How vividly I recall that Sunday morning, just after the student service, when the news of the Shanghai trouble first came to the school. The clergy of the diocese had just returned on Thursday from the happiest Synod meeting that I think we had had since my coming to China in 1909. Chinese and foreigners had presented Bishop Graves with a portrait of himself, in memory of his long service for China and all had left the synod feeling particularly encouraged, in spite of the great unrest on all sides.

May 30th was Saturday and the Sunday papers brought the news. In the school library the students were eagerly devouring the exciting news that students had been shot by the Shanghai police. We all knew that reports in the Chinese papers would soon come in exaggerating to the n-th degree everything that would tell against the action of the police. As soon as I saw the first reports I knew what all this must inevitably mean and my heart sank as it had never done in all my life before.

Boys Are Faithful

The boys were fine. One slight attempt was made to create disturbance, but this was at once quashed and after that both students and faculty tried to reason out what must best be done. During the week that followed the boys tried to study, but their minds were not on the work, so at last we determined to close the school two weeks ahead of time and to allow all but the senior class to return to their homes, while the seniors stayed a few days longer and finished their work for graduation. The school was closed. We had had no student demonstration or unseemly conduct, but the atmosphere was dark with future unrest.

In July we had our entrance examinations, and some 150 new boys came to take the tests. Evidently our school was not under a ban, yet, all through that hard summer, when we stayed in Soochow to be ready in case of trouble, there was a "feel" in the air that had never in all our previous China experience been there. For the first time since my coming to China we foreigners felt that there was throughout the city an undercurrent of disrespect for and hatred of the foreigners. It was not pleasant to feel.

The government school students had meantime been carrying on a huge propaganda and everything possible was being done to discredit mission schools. The wars of the past year had utterly disorganized the government

schools, and there was no money to pay the teachers' salaries, as it had been spent on the soldiers. Practically none but the mission schools had been able to run, and this made the matter all the worse. Students in the mission schools were called "running dogs of the foreigners", "foreigners' slaves", etc. In the fall of 1925, as the schools opened, the anti-Christian movement was far stronger than it had ever been before.

All this faced us as the term began, and yet in spite of all the year opened propitiously and it seemed as though it might be possible to carry on. One other matter had grown more prominent; that was the matter of government registration of all mission schools. Through all the troubles the national and provincial Boards of Education had continued to function; and as the government schools were less and less able to run it seemed as though private schools were the more urgently pressed to conform to government regulations.

Among the six special regulations for registration, two especially touched the Christian schools—*i. e.*, (1) That the aim of a private school must not be the spreading and propagation of Christianity; (2) That no private school could have required Christian services and required religious instruction in its curriculum. Our own school found these two clauses definite barriers against registering.

Atmosphere Electric

Throughout that school year the atmosphere was electric, but all in the end went without mishap. Even the fatal May 30th anniversary brought no trouble in its train. We had fortunately, on May 29th, won the championship in track athletics in a newly formed inter-scholastic athletic association, and we were not sorry that Sunday, May 30th, had this victory as a background. So the church services that day passed as usual, and in June we graduated a class of twenty-four young men. [To be concluded.]

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BISHOP ROWE VISITS ST. MARK'S SCHOOL, NENANA, ALASKA

On this visit Bishop Rowe consecrated a new church which is a memorial to Miss Farthing, and inspected the new schoolhouse and dormitory



BISHOP ROWES AIRPLANE VISITATION AT POINT HOPE ALASKA IN AUGUST 1927

The Nome is ready to take the air again on her return trip. Bishop Rowe stands in front of her at left. The guest, Major Simpson is at the right. By taking to the air Bishop Rowe was able to make a trip in three days which might have taken weeks or months



THE ESKIMO CEMETERY AT POINT HOPE, ALASKA. OUR "FARTHEST NORTH" MISSION STATION

Probably unique among cemeteries, this consecrated plot of land far above the Arctic Circle, is enclosed in a fence made of the jawbones of whales. The concrete cross at the left marks the grave of the Rev. A. E. Hoare, who gave his life for his mission



BISHOP McKIM AND THE CONGREGATION OF ST. MATTHIAS, MAEBASHI, NORTH TOKYO
Most of those confirmed were young people. The priest who prepared this large class for confirmation is the Rev. Joshua Ono, sitting at the right of Bishop McKim. He has just spent a year in study at the General Theological Seminary, New York



AKEN AFTER A SERVICE AT WHICH NINETEEN WERE CONFIRMED, APRIL 24, 1927

The little boy in front of the Bishop is John Magee, whose parents are missionary refugees from Nanking, China. Gwei Ling, a Chinese student brought from Nanking by Mrs. Magee as a member of her household, stands second from the left in the third row



GIRLS OF THE HOUSE OF BETHANY, CAPE MOUNT, LIBERIA

Ready to march to the Public Square in Robertsport, the nearest town, to take part in the sports on Flag Day, August 24, 1927



SUMMER SCHOOL FOR JAPANESE CHILDREN AT NORTH PLATTE, NEBRASKA

The Japanese farmers of Western Nebraska, led by a Christian layman, have formed a Japanese-Americanization Society and conduct three summer schools for their children



POINT HOPE, ALASKA, AS BISHOP ROWE SAW IT FROM THE AIR

"Figara" the Eskimo name for Point Hope means a finger, and fittingly describes the Point which thrusts itself out twenty-five miles from the coast line into the Arctic Ocean. This is the first airplane picture taken of Point Hope



THE AIRPLANE "NOME" WHICH CARRIED BISHOP ROWE TO POINT HOPE

The missionary residence (right), the school (left) and the little hospital (center), are shown, but St. Thomas' Church is not in the picture. Bishop Rowe confirmed a class of thirty Eskimos, who made an offering of \$50 for the Church's Program



A SHRINE OF THE YEZIDIS IN A GROVE NEAR MOSUL, MESOPOTAMIA

The Yezidis are so-called Devil Worshipers though they are a mild, inoffensive people, especially kind to Christians. Note the fluted cone which is typical of their shrine

The Wise Men and the Church of the East

A pathetic remnant of the once great Church of the East must have our help, material and spiritual if it is to be saved

By the Rev. Charles Thorley Bridgeman
American Chaplain in Jerusalem

WHO the Wise Men were that sought out the Christ Child in Bethlehem we cannot tell with any certainty. St. Matthew records that they came from the East seeking One who was born King of the Jews, whose natal star they had seen at its rising. The name *Magi* used by the Gospel identifies them with the priestly caste of the Zoroastrian religion which was the national religion of the Persians. Their close study of the stars and attention to dreams fits well the ancient functions of the Persian Magi. The Manifestation of Christ to the Gentile Magi is a foreshadowing of the universality of the Gospel and the abundant mercies of God which were to be poured out upon all nations.

We who today are asked to be interested in the pathetic remnant of the Church of the East (the Assyrian or Nestorian Church), living the life of exiles in the plains about Mosul in Irak, would be more eager if we remembered that all the missionary work of our Church pales into insignificance compared with that once maintained by the Catholicos of the East resident in Seleucia-Ctesiphon, on the banks of

the Euphrates. Though outside the great Roman empire, subject to fanatical Zoroastrians of Persia or to Arab Moslems or pagan Mongolians, the

Church of the East sent intrepid missionaries to India as early as the Fourth Century, penetrated China with the Gospel in 636, and there for six hundred years cherished a great native Church and scattered its mission stations thoroughly over all Asia.

The Sixth Century found these Nestorians everywhere in South India, and Marco Polo in the Thirteenth Century reports the finding of Nestorian Christian Churches in all parts of China and Mongolia as well as India.

They took with them the Gospels translated into the native tongue, taught their Syrian alphabet to Mongolian tribes, and leavened the life of remote Asia with the Good News of Christ. In the Thirteenth Century a native Chinese Christian sat upon the seat of the Catholicos of the East at Bagdad and ruled millions of Christians, spread from Ceylon to Siberia, from Peking to Cyprus.

Last July I paid a visit to Irak accompanied by Mr. Barclay Acherson of the Near East Relief. We went to



MAR SHIMUN

The young patriarch of the Nestorian Church

make a report on the social conditions among the Assyrian refugees. For me the visit had a greater interest, for I wished to see an old friend, the Rev. John Panfil at Mosul, who for the last two years has been representing our Church there in the work we are doing as a continuation of the Archbishop of Canterbury's Mission to the Nestorians.

Trip Across the Desert

The 600 mile trip across the Syrian desert in a motor car was the beginning of stimulating experiences. At the end of thirty hours, including rest periods, we came to the torrid banks of the Tigris and Euphrates at Bagdad. There we found that the dream city of Haroun al-Raschid, green with innumerable palms and crowned with gold domes and minarets was, on closer inspection, a rather drab Eastern town, overlaid with a veneer of European nations. But in its bewildering medley of races and tongues it is the true heir of ancient Babel.

From Bagdad we went by car 225 miles north to Mosul, the ancient town of Nineveh. With the temperature running about 110 degrees in the shade, and no shade, we realized the trial which life in Mesopotamia must be to mountain-bred people like the Assyrians.

At Mosul, a fairly modern town (for the East) on the high banks of the Tigris, we were in the center of one of the most complex racial mosaics one can find. The dominant language in the town itself is Arabic. But overnight the place may become Turkish-speaking as everyone speaks Turkish also. The Arab Moslems predominate. But there are many thousands of Christians who also speak Arabic, but are either Syrian Jacobite, or Syrian Catholic (former Jacobites now united with Rome), or Greek Orthodox, or Chaldeans (former Nestorian Assyrians now united with Rome).

Outside of Mosul in the wheat-growing plains which spread for thirty miles to where the snow-capped Kur-

dish mountains begin to rise, there are hundreds of villages, made of mud bricks or stone, again giving samples of every type of race and religion. Some are peopled by the ancient Syrian-speaking race that has been there since time immemorial. They are Christians divided among the old Syrian or Jacobite Church of Antioch, the Syrian Catholics, and the Chaldeans. Other villages are occupied by Moslem Arabs. The Kurds too have their villages and language. In among them wander the nomadic herdsmen, both Arab and Kurd. Strangest of all there are the so-called devil-worshippers or Yezidis, who hold a strange medley of beliefs gathered from old Persian Zoroastrianism, Christianity and Islam, and do indeed pay greatest respect to Satan, whom they venerate under the symbol of a peacock. They fear and therefore worship him. They think the good God in whom they also believe needs not to be propitiated.

Our School in Mosul

Our Church has tried to do three things during the last two and half years in Mosul, working as the American Committee of the Archbishop of Canterbury's Assyrian Mission, which before the war carried on a large educational work for this ancient Church.

Our primary aim has been to promote the education of Assyrian children in Mosul by means of a school. A couple of hundred boys and girls are being given a simple education under the direction of the Rev. John Panfil of Philadelphia and a corps of native teachers. The basic language is Assyrian, but Arabic and English are also taught. It is a fine piece of work but limited by lack of funds. Other smaller schools are a crying need in the villages.

Our next aim has been to aid the Church life. The youthful patriarch, Mar Shimun, upon whom, though but a youth of nineteen, rests the hereditary duty of shepherding the Church, was sent to England in 1925, where,



TWO BISHOPS OF THE ANCIENT NESTORIAN CHURCH AND THE REV. JOHN B. PANFIL

From left to right: Mar (Bishop) Yusuf, Mr. Panfil, in charge of school in Mosul, Mar Sergius and the Malek (civil official) of Jilu

with the aid of the Archbishop of Canterbury, he received training at Canterbury and Oxford. At Mosul we have made a large room in the school building into a much needed church which is served by an Assyrian priest. We lack funds to erect a more suitable building to supply the needs of the hardworking and poor priests.

A third aim has been to offer what temporary relief we could. Actual starvation has faced the population at certain times, as it may again in the future. The distribution of grain has helped a little. Malaria is the curse of the people. Half of them suffer from it. Eighty per cent of the infants die in the first year, and the general mortality is such that unless effective measures are taken the whole people, unaccustomed to the heat of the plains will succumb in a score of years. The medical work of the government is not enough. We must make plans for help in this direction. Above

all we should give attention to the problem of colonization. It is a government undertaking, but we can help by providing the colonists with schools, churches and medical attention.

Mar Shimun has returned from England and is again with his people. Aided by Mar Yusuf and Mar Sergius, his two bishops, he is endeavoring to upbuild the spiritual and material life of this last remnant of the once glorious Church of the East. But unaided the task is too heavy. It is our privilege in these later days, in the name of the Magi who visited Bethlehem, and in thankfulness for the vast missionary enterprises which these people formerly maintained, to help them keep their Church and people alive. In Mr. Panfil we have an able and untiring representative, but he lacks the tools with which to do effective work. A generous Good Friday Offering is the means by which our Church at home may help.

The Right Rev. John McKim, D. D.

Senior Bishop of the Church in Japan and
President of the Synod of the Nippon
Sei Ko Kwai (Holy Catholic Church in Japan)

BISHOP McKIM is a native of Massachusetts who took his B. D. degree at Nashota in 1879, was priested and appointed for missionary service in Japan in the same year. Four years later he was consecrated Missionary Bishop of Yedo (as Tokyo was then called) and has served continuously in Japan with marked ability and devotion ever since. He is now senior Bishop of the Church in Japan, President of the Synod of the Nippon Sei Ko Kwai, Bishop of North Tokyo, and Bishop in charge of Tohoku.

The Nippon Sei Ko Kwai, organized in 1887, contains ten dioceses: four are English, three American—North Tokyo, Tohoku and Kyoto—one Canadian and two Japanese—Tokyo in charge of the Right Rev. J. S. Motoda, D. D., and Osaka under the Right Rev. Y. Naide, D. D. Both these Japanese Bishops are the product of the educational institutions of our Church fostered by Bishop McKim.

Probably few people realize what a wonderful nation Japan is. A country about equal in area to Texas minus Delaware sustains a population of over 77,000,000—a little more than three-quarters of the population of the entire continental United States. The place which Japan has made for herself among the nations of the world is probably due largely to two sources—freedom from internal strife and the stress laid upon education. According to tradition, the Empire has existed under a single dynasty since 660 B. C., while the best educational methods of western countries have been adopted and nearly one hundred percent of the children of proper age attend school.

Shintoism and Buddhism are the

chief religions with nearly two hundred thousand priests ministering in innumerable temples and shrines. The influence of the Christian Church upon the life of Japan is out of all proportion to the number of its adherents. The Nippon Sei Ko Kwai is a compact national body of twenty-five thousand members, self-governing, self-propagating and partly self-supporting. St. Paul's University is one of the leading educational institutions in Japan; the fame of St. Luke's Hospital is known all over the Orient. A Divinity School, a Catechetical School and a Training School for Bible Women have graduated many Japanese evangelists.

In September, 1923, the entire world was shocked by the tidings of death and destruction wrought by the great earthquake and fire. Bishop McKim's first message to the Church at home, "All gone but faith in God!" has become historical. That faith has been justified. The same year saw the consecration of the two Japanese Bishops who are supported by their own people. Some of the buildings destroyed have been rebuilt and new stations opened. Last September Holy Trinity Cathedral, Tokyo, was consecrated, replacing the church destroyed in the earthquake.

Further information about Bishop McKim and the work in Japan may be found in the *General Church Program* and in the *Handbook on Japan*. On page 47 of the latter is a comprehensive bibliography of the subject. Both books are published by The National Council and may be procured from the Book Store, 281 Fourth Avenue, New York. The *Program* is 50c postpaid and the *Handbook* 40c postpaid.

Brief Items of Interest

OUR New Year's Greeting to our subscribers takes the form of the first of twelve portraits of missionary bishops, printed on paper suitable for framing, which will appear month by month in 1928. The bishops will be presented in the order of their consecration, beginning in the present number with Bishop McKim of North Tokyo, our veteran in Japan. Each portrait will be accompanied by a short sketch of the man and his field. (See page 44 for sketch of Bishop McKim.)



DEACONESS ANNA G. NEWELL, *Directora* of Hooker School, Mexico City, since December 1921, has resigned to accept an election as Dean of the School for Christian Service and Deaconess Training at Berkeley, California. She enters upon her new duties January 1st, 1928.

In accepting her resignation Bishop Creighton wrote: "There is nothing left for me to do but to accept your resignation. You have assured me that you will never lose your interest in Mexico and I am sure of it. And may I say that your contribution to her has been notable. During the interim it was your courage and vision more than anything else which kept the light of our work burning here in the States. For that, and for all else you have done, I am grateful."



THE Committee on Literature for the Blind, through the kindness of interested friends, has several hand-made copies of the service of *Baptism of Those of Riper Years*; the *Catechism* and the *Order of Confirmation*. Clergymen who would like to borrow any of these may do so by writing to Mrs. W. J. Loaring Clark, secretary, Sewanee, Tennessee. The services are transcribed into Revised Braille, Grade 1½.

The Church Herald for the Blind, the monthly magazine which has been issued under the auspices of this com-

mittee during this year, has a circulation of three hundred copies. The increase in number has been made possible through the generous gifts of two friends of the Blind.



IOLANI School for boys in Honolulu has made a splendid record during its sixty years of existence in spite of the fact that it has occupied a building quite inadequate for its purpose. The friends of Iolani will rejoice to know that the school is moving to a new location and has a much more satisfactory building. The opportunity arose to acquire Craigsides, the estate of Mr. Clyde Davies, a wealthy English resident of Honolulu. When Mr. Davies returned to England he said that he would rather have his house used for Iolani than for any other purpose. His offer was a generous one and was accepted by Bishop La Mothe.



THE REV. LEICESTER F. KENT, who has been in charge of Cordova and other missions on the southeastern coast of Alaska, has succeeded the Rev. Frederick Drane as Archdeacon of the Yukon. Mr. Drane, who was forced by ill health to give up his work in Alaska, is recovering, but it is thought better that he should work in a less strenuous climate than Alaska. Archdeacon Kent will have headquarters at Fort Yukon.



THE REV. W. JOSSELYN REED of Liberia says that "no one should come to the mission field who is not willing to work, all kinds of work, and work hard." Mr. Reed practices what he preaches. Since June, 1925, he has been engaged in repairing the Irving Memorial Church at Cape Mount. This building dates from the end of the last century, and that is a long life for a church in Africa. Mr. Reed has succeeded in putting a new roof on the chancel and vestry

room and is now beginning on the rest of the church, doing much of the work himself. Like most other jobs of this kind there was more to do than the builders had expected. The ceiling planks were nearly all rotten and the timbers were in frightful condition. "We must feel fortunate," he says, "that we got them down before a storm came and broke them down. It might well have happened during a service."



AMONG interesting new publications THE SPIRIT OF MISSIONS welcomes *Jews and Christians*, a magazine of reconciliation, Volume 1, Number 1, "published quarterly if funds permit" by the Hebrew Christian Publication Society, as the official organ of evangelistic effort among the Jewish people of America. While many communions are represented in this enterprise it has always claimed notable coöperation in the Episcopal Church, Bishops Lloyd and Rhinelander being particularly interested.

The magazine of ninety-eight pages is being sold at fifty cents the copy. The Society maintains offices at 405 Bible House, New York, and through literature addressed to many types in numerous tongues presents the Gospel Message.



THE REV. THEODOSIUS S. TYNG, retired missionary from Japan, died on October 19 at St. John's rectory, Barrington, Rhode Island, where his son, the Rev. Dudley Tyng, was rector.

Mr. Tyng was appointed a missionary to Japan in 1878, serving at St. Timothy's School, Osaka, for seven years, and as head of St. Paul's School, Tokyo, from 1891 to 1897. He was a professor in Holy Trinity Divinity School, Tokyo, from 1889 to 1895. He retired from the field in 1909.

He was the author of the *New Translation of the Gospel of St. Luke* in Japanese.

THE RIGHT REV. THOMAS CASADY, who was consecrated on October 2 in his parish Church of All Saints, Omaha, as Bishop of Oklahoma, has taken up residence in his new district. Under the leadership of Bishop Thurston, Oklahoma has made gratifying progress towards becoming a self-supporting diocese and we feel sure that under Bishop Casady this progress will continue.



IN THE SPIRIT OF MISSIONS for August we said that Miss Margaret S. Ridgely was the founder of the House of Bethany at Cape Mount, Liberia. Miss Ridgely asks us to correct this assertion. She says "Miss Agnes P. Mahony was the founder of the House of Bethany and not I." We are glad to make this statement in the interests of accuracy.



A MISSION craft shop has been opened at 542 Calle San Luis, Manila, for the sale of the articles manufactured in our various missions. Among them are laces, bedspreads and woven goods of attractive design from Sagada. From Zamboanga comes some of the Moro woven cloth.

The shop is in charge of Mrs. Alger, who has been connected with the Cathedral in Manila and Holy Trinity Chapel in Zamboanga for the past ten years. It is hoped that tourists intending to visit Manila will bear the Mission craft shop in mind.



HAS any reader of THE SPIRIT OF MISSIONS a good sewing machine which she could spare for a good purpose? If so, the nurses at the Emerald-Hodgson Hospital, Sewanee, Tennessee, would gladly receive it. They have a great deal of sewing to do, not only for themselves and for the hospital, but for the patients. A radio, also, would be a blessing to those who have to spend many weary hours in bed. Please address communications to the Rev. W. S. Claiborne, Monteagle, Tennessee.

SANCTUARY

GOD, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.



ALMIGHTY and everlasting God, who didst illuminate the darkness of our night and make known unto the Gentiles him who is the true light and the bright and morning star; fill, we beseech thee, the world with thy glory, and in thy splendor reign amongst the peoples, through the same Jesus Christ our Lord. Amen.



ALMIGHTY GOD, who hast created man in thine own image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.



O LORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister; we beseech thee to bless all those who labor in social work. Endue them with wisdom, patience, and courage, to strengthen the weak, to raise up those who fall, to comfort the suffering, the friendless and the needy; that, being inspired by thy love, they may worthily minister in thy Name, for the sake of him who laid down his life for us, the same thy Son, our Saviour, Jesus Christ. Amen.



ALMIGHTY GOD, we beseech thee with thy gracious favor to behold our universities, schools, and colleges, that knowledge may be increased among us, and all good learning flourish and abound; bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.



The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Tuesday, Wednesday, Thursday, January 3, 4, 5. Annual Staff Conference, Atlantic City, N. J.
Tuesday, January 10. Annual Meeting of Woman's Auxiliary of South Carolina, Sumter, S. C.
Tuesday, January 17, 7 p. m. Annual Associate Alumni Dinner, General Theological Seminary, New York, N. Y.

Thursday, January 19. District Meeting of Woman's Auxiliary, Trinity Church, Syracuse, N. Y.

Thursday, January 19, evening. Address to Men's Club of St. Paul's Church, Syracuse, N. Y.

Monday, January 23. Dinner and address to students, Princeton University, Princeton, N. J.

Sunday, January 29, 11 a. m. Church of the Holy Trinity, New York, N. Y.

Meeting of the National Council

New York, December 13-15, 1927

THE Presiding Bishop, in opening the meeting of the Council, expressed his appreciation to the members for their regularity in attendance and their coöperation in all the work of the Church as carried on by the Council. He also took occasion to speak of the singleness of purpose of the members of the staff at headquarters. He said that never had he known a more devoted body.

Bishop Murray called attention to the fact that December 14 marked the eleventh anniversary of the consecration of the Bishop of South Dakota. It is the custom of the Presiding Bishop to send a telegram to each missionary bishop on the anniversary of his consecration, which telegram is also signed by the Executive Secretary of the Department of Missions. In acknowledging the felicitations of the Presiding Bishop and the members of the Council, Bishop Burleson took occasion to speak of the necessity of conserving the time and strength of the Presiding Bishop during the coming months, when so many matters of supreme importance are before him, and when he has the preparation for the approaching General Convention very much at heart, and presented the following resolution which was unanimously adopted:

The National Council, in the name of the whole Church, cordially congratulates the Presiding Bishop upon his swift restoration to full vigor following his recent illness. The resumption of his per-

sonal leadership in a critical hour as the fiscal year draws to a close is of the utmost importance to the National Staff.

At a moment when, in restored vigor the Presiding Bishop begins this service, the Executive Council would suggest to the Church at large that for the present welfare of its Presiding Bishop and for its own major interest, the only valid claims upon his time and energy should be those of diocesan or provincial units.

We appreciate the eagerness of parishes throughout the Church to welcome their chieftain, but inasmuch as each of six thousand such units has equal claim, and compliance with such requests from all is obviously impossible parishes should loyally forego the privilege of such visitation.

May we venture further to urge upon all the units of the Church that in view of the crowding number of methods and policies which must be considered and decided upon for presentation to the approaching General Convention, the strength of the Presiding Bishop should not be dissipated, nor his attention diverted, except in really important cases.

Greetings were sent to the Bishop of Western New York and to the Bishop of Arkansas, convalescing from recent illness, and to the Bishop Suffragan of Chicago, who has recovered from his illness.

As this was the first meeting of the Council since the death of Bishop Lines of Newark [noted in the December number], Bishop Francis of Indianapolis, who had long been associated with Bishop Lines in the councils of the Church, was asked by the Presiding Bishop to prepare a minute, which was adopted by a rising vote:

The National Council, at its first meeting after the death of the Right Rev. Edwin Stevens Lines, D. D., Bishop of Newark, puts on record its profound sense of loss and its high praise and hearty thanks to Almighty God for the good example and fruitful labors of this His servant, "who being dead, yet speaketh."

As a citizen, a parish priest, a Bishop, Bishop Lines was conspicuous for loyalty, devotion, lofty aims, and effective service. He walked among men as the humble servant of his Divine Master, as the friend of God and man. As a member of the Board of Missions and of the National Council, during many years, he held high place by reason of his unflagging zeal, his high purpose, his unflinching courtesy, his manifest sincerity. To his family and to his diocese the National Council tenders its loving sympathy and offers its prayers that the work performed by him may continue to the glory of God and the salvation of men.

Two valued veterans in the staff of the Church Missions House are retiring after long and faithful service. The Rev. Edwin B. Rice, Registrar and Custodian of Archives, joined the force in 1885, when the Rev. Joshua Kimmer was secretary of the Board of Managers, while Mr. James W. Henry, Second Assistant Treasurer, has been connected with the Finance Department for twenty-eight years.

Report of Committee on the Woman's Auxiliary

At the October meeting of the Department of Missions a resolution introduced by the Bishop of Washington asking that this department through the National Council give a word of assurance to the Woman's Auxiliary that the work of the Auxiliary should go forward unimpaired and unhindered, was referred without discussion to the National Council, and by it referred to a special committee composed of the Bishop of South Dakota, the Rev. Dr. Milton, Governor Manning of South Carolina, and the Executive Secretary of the Woman's Auxiliary.

The committee had before it much correspondence which had been received on this question, and gave long and careful consideration to the subject. Their report, which is given here in full, has been printed for distribution.

Report of the Committee on Evaluation

The last General Convention requested the Presiding Bishop to appoint a special committee of three Bishops, three presbyters and three laymen to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field, and to report to the National Council. The Presiding Bishop appointed the following members on this committee: The Right Rev. Charles Fiske, D. D., chairman, the Right Rev. Harry Sherman Longley, D. D., the Right Rev. Alexander Mann, D. D., the Right Rev. Thomas Casady, the Rev. Dr. Frank H. Nelson, the Rev. Dr. Edmund P. Dandridge, Mr. Frederic C. Morehouse, Mr. Quincy Bent, Mr. Warren Kearney, the Rev. Cameron J. Davis, D. D., secretary.

The committee held many meetings and went into the whole question of evaluating the work of the National Council and its departments. Its report covering 42 pages was presented to the National Council and read in full at the meeting of February 9, 1927. Six sub-committees of the National Council were appointed to deal with the six sections into which the report naturally fell. These sub-committees reported at both the April and October meetings of the Council, and their reports were adopted by the Council. The officers were then instructed to take up with the Chairman and Secretary of the Committee on Evaluation the best method by which the report might be given to the Church. It was finally determined that the report of the Evaluation Committee and of the six sub-committees of the National Council should be printed in full and sent to every member of the last General Convention, the members of the Evaluation Committee and the members of the National Council.

TO THE NATIONAL COUNCIL:

Your Committee, to whom was referred the resolution of Bishop Freeman concerning the Woman's Auxiliary, which had been offered in the Department of Missions and was referred by it to the Council, begs leave to report:

I

1. The resolution referred to us was as follows:

RESOLVED: That in recognizing the incomparable work done by the Woman's Auxiliary that for over half a century has been the unflinching ally of our missionary enterprise, supporting by generous gifts and disseminating knowledge concerning the Church's Program, this Department desires at this time to renew

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its grateful acknowledgment of the Auxiliary's noble service, and respectfully suggests to the National Council that it is both desirable and expedient to define more definitely the exact status of the Auxiliary in its relation to the National Council. While we gladly recognize the increasing value of other efforts undertaken to deepen the interest in, and support of, the Church's missionary program, it is the judgment of this Department that nothing should be done to either disturb the autonomy of the Auxiliary or to infringe in any way on its unique field of service.

It is the further judgment of this Department that through the National Council a word of assurance should be given the Auxiliary at this time that it is in the mind of the Council that the work of the Auxiliary should go forward unimpaired and unhindered.

Upon the above resolution there has as yet been neither discussion nor action in either of the bodies through which it has passed, such as might have made more definite what was expected from this committee. In the absence of such instruction, we think it desirable to cover larger ground than might otherwise be necessary, and therefore we must beg indulgence for a somewhat extended report.

2. The chief things asked of the Council in the above resolution are:

1. "To define more definitely the exact status of the Auxiliary in its relation to the National Council," and

2. That assurance be given to the Woman's Auxiliary that "it is the mind of the Council that the work of the Auxiliary should go forward unimpaired and unhindered." To these may be added:

3. "That nothing should be done either to disturb the autonomy of the Auxiliary, or to infringe in any way on its unique field of service."

Your committee wishes to report that we have sought the opinions of all the diocesan presidents, the members of the Executive Board, and other outstanding leaders in the work, and believe that we have had before us as complete a summary of Auxiliary opinion as it is possible to obtain. With this prefatory statement we address ourselves to the three considerations contained in Bishop Freeman's timely resolution.

II

1. In defining the status of the Woman's Auxiliary we would quote first the resolution of the National Council, adopted February 11, 1920, which created the relation between the National Council and its Auxiliary:

RESOLVED: That the presiding Bishop and Council hereby constitutes the Woman's Auxiliary an Auxiliary to the Presiding Bishop and Council, it being understood that further action in the matter may be taken if and when there should come into existence in the Church a Federation of Woman's Societies which can be made auxiliary to the Presiding Bishop and Council.

This resolution was the Council's response to a "request from the Woman's Auxiliary that it hereafter become the Woman's Auxiliary to the Presiding Bishop and Council, rather than solely to the Department of Missions." (See minutes of Council meeting December 11, 1919.) This request was in accordance with a resolution passed at the Triennial Meeting of the Woman's Auxiliary in Detroit, October, 1919, which reads:

If Canon 58 be adopted, that we become an Auxiliary to the Executive Committee thus created, and, as that Committee is to control Religious Education and Social Service as well as Missions, they should also become part of our work.

It seems quite clear, therefore, that the purpose of the National Council (known at that time as the Presiding Bishop and Council) was to make the Woman's Auxiliary, in accordance with its own request, an auxiliary to the Council *in all its Departments*, and that such has been, and still is, its status. If it be thought best, for the sake of clearness, to make a further definition, your committee would recommend passage of the following resolution:

RESOLVED: That, interpreting its resolution of February 11, 1920, this Council declares that the Woman's Auxiliary has been constituted an Auxiliary to the National Council in all its Departments.

We would add that, except in perhaps one or two instances out of the approximately one hundred communications received by us, there was nothing which could be interpreted as a demand to have the Auxiliary considered as related only to the Department of Missions, while in the large majority of cases there is distinct protest against such a limitation.

III

The matter of reassurance, upon which your committee is expected to report, should not be difficult, but is somewhat complicated by the fact that a feeling of uncertainty exists in some quarters. There is an impression, whose source cannot easily be traced, that suggestions are being made, or plans devised, which may impair or hinder the work of the Auxiliary.

Any action on the part of this Council which would tend to such a result is unthinkable.

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able. This Council owes to its Woman's Auxiliary a debt which cannot be discharged, or even fully expressed, by any resolutions, however appreciative. Without some such group in every parish, devoted to the Church's whole enterprise, our task would be a hopeless one. We can visualize no conditions where such help would not be needed. But if uncertainty exists on this point we cannot too speedily address ourselves to reassurance.

So far as we can discover the probable cause of this uncertainty, they are concerned with matters relating to the present or future working machinery of the Council and its Auxiliary. They are:

1. A question whether the educational work of the Auxiliary may not suffer by a transfer of its secretaries to the Adult Division of the Department of Religious Education. This notwithstanding the fact that the Executive Board of the Auxiliary has approved this arrangement.

The first question is manifestly a matter of departmental adjustment. While this action was at one time proposed, the decision has been reached to make no change at the present time.

2. A question whether parish organization as recommended by the Field Department may not tend toward the eventual disintegration of the Auxiliary.

As to question 2, the Field Department, in cooperation with the Bishops and clergy, is charged with the responsibility of enlisting the support of both men and women in the carrying on of the Church's Mission. In some parishes this can best be done by separate organizations of men and women. In such cases both the Field Department and the Auxiliary will naturally advocate the formation of branches of the Woman's Auxiliary where such are not in existence, or that existing guilds or societies be enlisted in the missionary work. This latter may be done without change of name, and the guild can report to the diocesan officers of the Woman's Auxiliary. In such a relation the Woman's Auxiliary will find its best opportunity to become the missionary leaven in the parish. In other parishes the work can best be accomplished by organizing the parish as a whole, with men and women serving together. In such cases the departmental form of organization might well be advised by both Field Department and Woman's Auxiliary. A Parish Council or a Parish Program of Service are not rivals of or antagonistic to the Woman's Auxiliary.

In any case, whatever the form of organization, forwarding the work of the Church's Program, rather than the method adopted, is the vital matter.

3. A question whether the recognition of the Five Fields of Service as the ob-

jective of the Church's work, may not obscure the missionary motive which should animate the Woman's Auxiliary.

With regard to question 3, it is the opinion of your committee that where the missionary motive, as set forth in the Five Fields of Service, has been presented and urged in its full content, it has operated to stimulate activity in all the fields. The danger lies in singling out one or more of these for sole or chief emphasis. It is true that progress in the parish or the community has equal importance with that in the larger fields, but only when it results in an outreach to the ends of the earth. Failure to do this may only mean an enlarged selfishness and stagnant parochialism.

4. Whether the hoped-for enlistment of men as well as women in some form of Auxiliary may not cause its distinctive title and character to be lost.

In answering this the Council ought to state that, while recognizing that life always implies growth, and growth sometimes involves change, this Council declares to the Auxiliary its steadfast purpose to take no action looking toward any drastic change in its status without full consultation with the Auxiliary, and most careful consideration.

As a resolution of reassurance we therefore suggest the following:

RESOLVED: That the National Council, having heard that uncertainty exists whether the work of the Woman's Auxiliary may not be impaired or hindered by some action which may be taken, desires to assure the members of this effective organization that the best interests of the work, both present and future, will be carefully considered in any action taken by this Council; and that in advance of any action which might change its status, full consultation will be had with the Woman's Auxiliary.

As an aid to reassurance your committee would recommend that one or more representatives of the Woman's Auxiliary be appointed on each department.

IV

With regard to the third statement of the resolution, "that nothing should be done either to disturb the autonomy of the Auxiliary, or to infringe in any way on its unique field of service," your committee, while finding itself in hearty agreement with the manifest purpose of this resolution, would question the advisability of placing it on the official records in the exact form in which it is expressed. To us it seems that the word "Auxiliary" and the word "autonomy", in the broad sense of independence which it usually carries, are mutually exclusive. From the beginning the

Auxiliary has been, and has desired to be a helper, and even, as Miss Emery loved to say, a handmaid of the Church's Executive Body.

We would also question whether it is necessary for the Council to pledge itself that nothing shall "infringe" upon the Auxiliary's "unique field of service." This phrase might be construed as limitation; as stereotyping the work of the Auxiliary in its present form as being final and sacrosanct, and warning off other helpful forms or elements of coöperation which might develop.

Doubtless these are mere matters of verbiage, and the end sought by this part of the resolution is no other than, and not different from, that which we all have in mind.

However, it is the opinion of your committee that the need of the present will be fully met by the passage of some such resolutions as the two already proposed.

Signed:

HUGH L. BURLESON, *Chairman*
W. H. MILTON
R. I. MANNING
GRACE LINDLEY

The "resolution of reassurance" was carried unanimously.

Readjustment of the Present Quota Systems

The last General Convention authorized the Presiding Bishop to appoint a committee of one Bishop, one presbyter and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment looking toward the fairest possible distribution of responsibility for the General Church Program, with instructions to report to the National Council. The following committee took this matter under consideration: The Right Rev. Dr. Charles Slattery, D.D., Chairman, The Rev. Bartel H. Reinheimer, Mr. Reynolds D. Brown, Mr. Frank G. Merrill, Mr. Arthur Boehm.

The committee reported at this meeting. The report was placed in the hands of a special committee of the Council for careful consideration, the committee being composed of the following: The Right Rev. Dr. Reese, Chairman, The Right Rev. Dr. Garland, The Rev. Dr. Stewart, The Rev. Mr. Milton, Dr. Franklin, Mr. Patten, Mr. Peterkin.

Bishop Slattery, Chairman of the General Convention Committee was present, and presented his report in person. The General Convention Committee recommended that the basis for determining the Diocesan Quotas be a flat rate on the total of current parochial expenses instead of the percentage basis on a sliding scale as at present in vogue, which plan was adopted by the General Convention of 1922.

The special committee appointed by the Council to consider this report, reported that,

while recognizing the difficulties concerning quotas now existing in certain dioceses, it was not prepared to suggest any change in the present plan of apportionment, and recommended that the quotas for the coming triennium be fixed upon the same basis and scale as heretofore.

After a very general debate on this question, the resolution of the National Council committee was adopted. As the debate progressed it developed that under the flat rate plan the quotas of the twelve larger dioceses would be reduced, while those of all the seventy-five other dioceses of the Church would be increased. This was the dominant factor in the ultimate defeat of the flat rate plan as against the sliding scale now in use.

The National Council Committee recommended the adoption of the other resolutions contained in the General Convention Committee's report, as follows:

1. That the items in the first schedule of the Standard Annual Parochial Report Blanks under the head of disbursements be itemized and defined, in accordance with a schedule submitted by the committee; and
2. That the Board of Church Finance be requested to add a third page, made detachable by perforation, to the Standard Annual Parochial Report Blank, furnishing a table for reporting the items to be used in calculating the Quotas, as itemized in the above suggestion; and
3. Recommending that the Board of Church Finance be requested to provide space on the Standard Annual Parochial Report Blank for reporting the name and address of the Parish Missions Treasurer.

Sunday School Lenten Offering

This is a subject which has received much attention both at headquarters and in the field. There seems to be a general demand in the Church that the Lenten Offering of the children should be devoted exclusively to missionary work and not subject to the division of funds as between the diocese and the general Church, which is the almost universal custom today. The Department of Religious Education brought in the following resolution, which was adopted by the Council:

RESOLVED: That the Children's Lenten Offering throughout the Church should be an offering designated for the general work of the Church and not for diocesan or parochial work, and that all moneys secured through the Lenten Offering should be remitted undivided to the Treasurer of the National Council.

FINANCE DEPARTMENT: The Treasurer submitted a statement showing that \$896,942 must be collected in December if the budget for the year is to be balanced. He was hopeful that

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this could be done because in the final month of last year an even greater task was accomplished.

With regard to the old deficit of \$1,534,303.99 existing as of December 31st, 1925, and toward the extinguishment of which the dioceses at the General Convention of 1925 undertook to raise \$1,406,650, the treasurer reported definite pledges or assurances amounting to \$1,375,126. This leaves only \$31,524 more to be pledged to complete what was undertaken in 1925. The announcement was made that the Hon. William J. Tully of Long Island, a member of the Council, had given his personal assurance that the entire \$100,000 from Long Island would be paid prior to the next meeting of Convention.

The Presiding Bishop was asked to consider plans whereby the balance of the deficit, \$127,653.99, not covered by any pledges, might be raised before the meeting of Convention next October.

DEPARTMENT OF MISSIONS: Greetings were received from the Commission in China. Bishop Remington of Eastern Oregon reported a very successful building program and that \$77,000 had been raised in his district for this work.

With regard to the Good Friday Offering the committee was authorized to apportion it between the Jerusalem and East Commission, the educational work in the Near East, and relief work among Near Eastern Christians.

An effort is being made throughout the Church to complete the Bishop Rowe Foundation Fund. This fund was inaugurated in 1919 by a group of Bishop Rowe's friends, with the late Bishop Nichols of California as chairman, and Bishop Sumner of Oregon as vice president, in appreciation of Bishop Rowe's long service. It is to be used for the support of the Alaskan Mission. The Council commended the project to the people of the Church as an object worthy of their interest and support.

FIELD DEPARTMENT: The Rev. F. G. Deis and the Rev. C. E. Snowden were elected General Secretaries of the Department. The Rev. W. J. Loaring Clark, D. D., who for the past five years has been a General Missioner of the Field Department, has accepted his election as a General Missioner of the National Commission on Evangelism, effective January 1, 1928. The Council expressed to Dr. Clark its sincere appreciation of the service he had rendered the Church as a member of the staff, and the Presiding Bishop appointed him an Associate Secretary of the Field Department, subject to the approval of the National Commission on Evangelism.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE: The Secretary asked for the appointment of

Mr. Spencer Miller, Jr., as part-time consultant on Industrial Relations in the Department. It was understood that this appointment would be for one year in order that Mr. Miller might make a study of industrial conditions here and in England, in the hope that it might lead to the establishment of a permanent office on Industrial Relations under the Department of Christian Social Service.

Mr. Miller is at present director of The Workers' Educational Bureau of America, and managing director of The Workers' Educational Bureau Press, Inc., and has an international reputation in the industrial field as student, investigator, research worker, administrator and interpreter. He has been associated with the United States Commission on Industrial Relations, the United States Department of Labor, the Industrial Department of the United States Navy, the Industrial Administration of Sing Sing Prison, and has lectured at Oxford University, Vienna, Prague, Brunsvik (Sweden) before the School of International Relations at Geneva and before workers' educational classes in all of the large cities of the United States. He is a native of Worcester, Mass., a graduate of Amherst and Columbia, where he was awarded the George M. Curtis Fellowship in Public Law.

DEPARTMENT OF RELIGIOUS EDUCATION: Miss Helen C. Washburn was elected as an additional member of the Department, and also as Chairman of the Commission on Child Study, which elections were unanimously confirmed by the Council. The resignation of Miss Frances H. Withers, Secretary for Service Program, to take effect July 1, was accepted with regret.

DEPARTMENT OF PUBLICITY: The Executive Secretary spoke with the keenest appreciation of the help of the Woman's Auxiliary in increasing the circulation of *THE SPIRIT OF MISSIONS*. The financial condition of the magazine is very satisfactory, and it was voted to increase the number of pages during eight months of the year. Mrs. Robert Burkham of St. Louis was elected a member of the Department.

THE WOMAN'S AUXILIARY: Miss Lindley reported that a Gold and Silver drive has brought in over \$132,470, which is to be used for the rebuilding of St. Margaret's School, Tokyo. (See page 64.)

The Executive Board of the Woman's Auxiliary adopted the following resolution, which was reported to the Council:

Whereas, The Executive Board of the Woman's Auxiliary has learned with deep interest of the proposed plan of the National Council for a concentrated and

united effort for Advance Work during Epiphany, 1930, and their desire for the full coöperation of the Woman's Auxiliary in this effort and the educational campaign which is to precede it.

Be It Resolved: That the Executive Board of the Woman's Auxiliary recommends to the Triennial Meeting that the Corporate Gift of the Auxiliary be merged into the larger gift of the whole Church, so that the efforts, experience and devotion gained by that gift may be joined with that of the National Council and in Diocese and parish we may all together, men and women, offer a more adequate corporate gift to our Lord for the Advance Work of the Church.

The Council expressed its cordial appreciation of this action, and its realization that

this coöperation on the part of the women will play a large part in the success of the plan.

The Presiding Bishop announced that Bishop Lawrence had accepted his appointment as Bishop in Charge of the American Churches in Europe, and that Bishop Bennett of Duluth had accepted his appointment as Bishop in charge of the Missionary District of Wyoming, pending the election of a Bishop to that jurisdiction.

The last item of business was the plan for securing the data for the General Church Program for 1929-31. This plan carries out recommendations made by the Evaluation Committee and involves careful study of every unit in the Church now receiving appropriations from the National Council. The secretaries were instructed to report their findings to the April meeting of the Council.

Meeting of the Department of Missions

THE Department of Missions held its meeting as usual on the day preceeding the Council meeting. The Assistant Foreign Secretary reported that the Commission which has been visiting China, after spending forty-six days in that country, had reached Kyoto, from which city Dr. Wood cabled on December 13 that all were well.

Bishop Murray welcomed Bishop Tucker of Virginia as a member of the Department.

The resignation of Deaconess Carter from the charge of the Deaconess Training School in Philadelphia was heard with great regret.

The Secretary for Latin-America reported the consecration of St. Luke's Church in San Isidro, Dominican Republic. A full account will be found on page 15 of this issue.

The resignation of Mr. Eugene Newbold was accepted with regret.

The Hon. Burton Mansfield, D. C. L., a member of the Council and of the Department, who had spent some time in Porto Rico, gave an account of his visit. He found the work in a most encouraging condition, but the need for better equipment in San Juan was acute.

The presence of three China missionaries made the meeting one of absorbing interest. All three made brief addresses. Dr. Arthur M. Sherman, President of Boone University, said that the chief problem was to make Christianity indigenous in China. The Rev. Walworth Tyng, of Changsha, thought that while the Chinese are growing in spiritual force and independence, they will need help for some time, as their economic resources have been cut off. The address of the Rev. Edmund J. Lee of Anking made a deep impression on his hearers. He emphasized all that had been said about the real growth of spiritual values in the Chinese Church. Med-

ical and educational work has largely ceased, but spiritual values have increased. Bishop Huntington has just returned from Anking and he reports that all of our buildings—schools, churches, everything—are occupied by the military and civilians, except Grace Church. Nearly 100 people came out to the early Celebration and the church was crowded at the later services. The services have gone on all through the troubles.

Appointments to the various mission fields were made as follows:

Haiti: Sister Florence Hilda.

Honolulu: Miss Ruby Gladys Mercer (employed in the field).

Liberia: Mr. Arthur Verne Wiggins.

Philippines: Miss Mabel Swan (employed in the field).

Virgin Islands: The Rev. James Edward Blake.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

THE attached quotation from a letter from Bishop Creighton, dated December 1, is specially encouraging at this time:

"I have been much occupied during the past week with the affairs in Hooker School. We had a remarkable commencement which brought together a great throng of friends and ex-alumnas. A general who has two children in the school, sent us a splendid regimental band, which added to the pleasure of the occasion. The Rev. J. A. Carrion, who

made the commencement address, told me this week that in his long experience with Hooker School he could not recall a commencement day which compared with this year's."



IMAGINE, if you can, a group of Moro women in Southern Mindanao. For months they have been looking forward to the return of their friend, Miss Frances E. Bartter. When she left on furlough they thought, in their simplicity, that she would be back within a week or so. Miss Bartter, now once more in Zamboanga, writes:

"I spent one morning last week in Kawa Kawa, visiting all the women and telling them about my trip. All greeted me like a long lost friend. Some of them had begun to wonder if I was ever coming back again. They were especially delighted when I told them that the first day of my furlough was spent in writing a report to Governor General Wood, telling that the Moros in Kawa Kawa were again ordered to leave there and go out to Calarian. Each new provincial governor tries to get them away.

"We are all hoping soon to have a priest here. Sunday is a strange day without an opportunity of public worship. Of course we have Sunday school and Miss Brown goes to Zamboanga to help in the American Sunday school."

It is desperately unfortunate that Bishop Mosher, because of lack of volunteers, is unable to assign a priest to Zamboanga.



AN appeal has come from a rural worker at Powhatan, Virginia, for a baptismal font. She writes: "I am asking if we could possibly get a baptismal font for St. James' Church, Powhatan County, through your Department. It need not be expensive or fancy, as the little church is very plain.

"We have been working for five years to get enough money to repair this church and have earned it all ourselves by hard knocks, etc., so if you could help us out with this we would greatly appreciate it."



SAN JUAN MISSION HOSPITAL at Farmington, New Mexico, which is doing an important work among the Navajo Indians, is in need of nine beds—five regular hospital beds, an adjustable spring bed, a delivery bed, and two cribs. This is an urgent need, for recently several patients have had to be put on the floor.

The Navajo girls are being trained to do the cooking for the hospital and the ward work. A letter just received from the nurse in charge says: "The Navajo girls wear white uniforms, and we are training them for practical nurses. So far they have been very

satisfactory and the patients like them too, which helps a lot."

The beds needed will cost about \$350.00. Contributions may be sent to the Rev. Carroll M. Davis, LL. D., 281 Fourth Avenue, New York City. Further details may be obtained from the nurse in charge of the hospital, Miss Frances Gasele.



VERY few people know of the practical service rendered by the International Foreign Missionary Society. Through the gifts of many friends and the enterprise of its committee it has erected at Ventnor, just below Atlantic City, five cottages available for the use of missionary families on furlough. These accommodations have been a great blessing to scores of families, some of them members of our own mission staff. A new building known as "Richards Cottage" was dedicated on September 8. The cost of the building and furniture is approximately \$24,000, of which about \$20,000 has already been provided. The committee hopes that it may not be necessary to borrow that \$4,000 in order to complete the project.



THIS statement from a French clergyman is worth careful pondering: "Did the Christians of the world only understand the meaning of the hour which is now striking on the clock of humanity there would be a much greater consecration of money, of time and of life to the service of the Lord."

Arrivals and Sailings of Missionaries

CUBA

The Rev. J. H. Townsend, Jr., and family, returning to the field after furlough, left New York December 8.

CHINA—ANKING

Miss Mildred Capron, returning to the United States, sailed from Shanghai December 3, due in Seattle December 19.

CHINA—HANKOW

The Rev. R. E. Wood, returning after furlough, sailed from Vancouver November 19 and arrived in Shanghai December 5.

HAITI

Sisters Mary Phoebe, Ruth Magdalene and Florence Hilda of the Sisterhood of St. Margaret, new appointees, sailed from New York November 25, accompanied by Sister Cora, who will spend the winter in Haiti.

JAPAN—NORTH TOKYO

Mrs. David St. John, returning after leave, sailed from Vancouver November 19 and arrived in Tokyo November 30.

THE NATIONAL COUNCIL

Mrs. N. S. Binsted, returning home on furlough, sailed from Yokohama November 16 and arrived in San Francisco December 1.

PHILIPPINE ISLANDS

Miss Amy Rumsey, returning after furlough, arrived in Manila November 25.

Sisters Patricia and Mary Michael of the Community of St. Mary, Sagada, returning to the United States, sailed from Manila November 26, due in Seattle December 19.

PORTO RICO

Bishop Colmore, returning to the field, sailed from New York December 1.

VIRGIN ISLANDS

The Rev. J. Edward Blake, a new appointee, sailed from New York December 9.

Sister Noël Juanita, O. S. A., returning after furlough, sailed from New York November 15, accompanied by the Rev. Mother Angela.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*.

"Friends Not Foreigners"

ABOUT the middle of January all the Bishops and parish clergy, and also the diocesan presidents of the Woman's Auxiliary, will receive a copy of a new and unique publication of the Council, entitled *Friends Not Foreigners*.

The F. B. A. Division and the Publicity Department have been working on this pamphlet for many months. It is not only a fascinating story, a revelation of what the Church has accomplished in the last few years, but also it is without question the most artistic publication ever issued by the National Council. The story is told largely by pictures—forty-six of them—many taken especially for this pamphlet.

Let us quote from the introduction:

"Practical and simple is the plan proclaimed eight years ago by the National Council of the Episcopal Church, whereby the Church has reached effectively the foreign-born and their children.

"This work, made possible by the expanded program of our Church, has become an integral part of the Church's domestic mission, and has spread into all parts of the United States.

* * * "The titles of three National Council publications indicate vividly the development: *Neighbors*, the study book, stated the need; *Foreigners or Friends*, the guide book, showed how to meet it; this present picture book, *Friends Not Foreigners*, records the accomplishment. Really the difficulty was

in ourselves. What was needed was the plain practice by us earlier immigrants of Christian humility and sympathy and brotherhood. This, indeed, is Christ's own way."

Because of the expense of the publication, its distribution must be carefully guarded. However, subscribers to THE SPIRIT OF MISSIONS may obtain single copies or a very limited quantity free by applying to their diocesan headquarters. The Field Department is making special provision that all diocesan headquarters be supplied. Orders can be sent directly to the Book Store, 281 Fourth Avenue. Ask for Hand Book No. 1544. This picture book, by showing the wonderful things that are actually happening in many parishes, becomes a guide in any parish which has opportunities for this service.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 48.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

A New General Secretary

THE REV. F. G. DEIS was elected a General Secretary of the Field Department at the December meeting of the National Council, effective January 1, 1928.



THE REV. F. G. DEIS

For the past four years Mr. Deis has been rector of St. Mark's, Oconto, Wisconsin, and Executive Secretary of the Diocese of Fond du Lac. For twelve years prior to that Mr. Deis was a missionary in the District of Hankow, China. Thus he brings to his new duties a ripe experience in one of the Church's most important mission fields and the added training of successful work in furthering the Church's Program in a parochial and diocesan capacity in the homeland.

The Rev. F. G. Deis was born in New York City, October 7, 1884. He was graduated from the Nashotah Theological Seminary in 1908. His ministry began at St. Mark's Church, Waupaca, Wisconsin, in 1909, followed by a year as assistant at the Church of the Epiphany, Chicago. From there he went to take up his duties in the China Mission in 1911.

The Field Department is glad to be able to announce that Mr. Deis has accepted his appointment as General Secretary by the Presiding Bishop.

The Rev. C. E. Snowden of Dallas, Texas, has been elected a General Secretary of the Field Department.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Learning by Living

THE most important thing about any Church School is the way it conducts itself. The spiritual quality of its corporate life is what counts. Church School leaders apparently do not always realize that the most potent teaching they do takes place in their leadership of the school's affairs. Every school has certain habitual ways of doing things, and makes certain decisions. Every pupil who belongs to the school is affected by the things which the school does and the kind of life which the school leads. Let me mention, without adequately describing, a few instances.

A Church School undertakes public worship. It has church-going habits. There are many varieties of this activity. Some schools worship in one body and others in departments. Some schools go to church at half-past nine on a Sunday morning, others at a quarter-past ten, others at eleven (attending the same service as the grown-ups) and others at noon. Some wisely worship in the church building itself, others (less wisely) in an auditorium, gymnasium, basement, or other room. Some hold a service carefully planned, beautifully appointed, and ably led by a person set apart for this sacred duty, which, more than any other, requires religious consecration combined with special skill. Other schools engage in little imitations of worship humorously called "opening exercises"—ill-prepared, carelessly conducted, and noisily aimless. Since worship is the chief and central part of religious education it seems fair to judge a Church School largely on its behavior in that enterprise. One can almost say, "Show me a school at worship, and I will tell you how good a school it is."

Another example of the behavior of a school in its corporate life is found in the matter of finances. From what source does the school receive its financial support? Who pays the bills? In what budget does the appropriation for carrying on the school occur? What is the proportion between that item and the total budget of which it is a part? What principle controls the expenditure of the money appropriated for the school? Who spends the money and to what body is the spender responsible? Is there a group in the parish which is charged with the duty of working out a statesman-like plan from year to year for the wise expenditure of this money? What is done with the offerings brought to church every Sunday by the

pupils? Are the pupils trained in the science of budgeting? Are they given some voice in the expenditure of their own offerings? Are they taught (by practice as well as verbally) a Christian view of money? Do they know that money is power, and that the gift of money to God's work may be a high-minded and generous choice made by a consecrated will? (I am not asking whether ideas like this are preached to the pupils in the classroom or from a platform, but whether the children find these ideas to be true as a result of taking part in the life of the school.)

One might mention a long list of instances of school behavior. For example: honesty in record-keeping; cleanliness and orderliness in the use of rooms, furniture, pictures, books, paper, and other equipment; relations with a sexton, organist, furnaceman, policeman, caterer, vestryman, curate, rector, bishop, or other public servant; courtesy, fair play, economy, generosity. In the daily events of school life we have the chief materials for training young people (and ourselves) in Christian living. The very existence of the school as a social institution is itself the chief "curriculum", regardless of books and schedules.

A pupil is caught telling a lie; a pupil is caught stealing; a pupil refuses to obey his superior in the school organization and upsets the plan of a class; a mother refuses to let her daughter sit beside a Negro; the school becomes over-crowded and the problem arises in the parish as to whether a new school building shall be built; the school needs new hymnals; an appeal for help comes from the Red Cross; a member of the school is seriously ill; one of the teachers is bereaved of her mother and is obliged to be absent from the school for a few weeks; the question arises whether Christmas shall be celebrated by spending money for expensive gifts for the pupils or by spending money to bring comfort and cheer to the needy.

Any one of these events involves problems in Christian living and constitutes for the pupils whom it touches a normal part of their "curriculum of experience" in the school. Only an ignorant superintendent or teacher could ask, "If I attend to things like that how shall I find time for the lesson?" Things like that are the lesson.

Put yourself in the child's place. How should it feel to be a pupil in such-and-such a Church School? If a pupil could express his own feelings clearly he should be able to say to himself something like this: "In belonging to that Church School I belong to an organization which has undertaken a certain piece of work. The piece of work in which we are engaged is *changing people*. We are trying to help people to live together the way God wants us to, following the pattern of Jesus Christ. We begin with ourselves. Each one of us is supposed to guide himself according to God's will. My class (composed

of eleven other boys and the teacher and myself) is trying to do ~~its~~ share, to live together in the Christian way. We try to make all our decisions in the light of our Lord's example and teaching, even in such small matters as deciding who shall have the best seat, who shall have the most interesting jobs, etc., all the way up to questions like what service shall we go to next Sunday, or how shall we vote in the matter of spending \$100 which the school has accumulated for gifts to needy people. Not only my class, but the school as a whole, as a branch of the parish, which in turn is a small section of the Christian Church, tries to bring God's Kingdom to pass among its own membership by the quality of its corporate life, thus having its share in establishing God's Kingdom in the world. I belong to something which has undertaken a tremendous job, and I go to its meetings once or twice a week in order to help forward this work. It keeps me very busy. It even makes me think. Sometimes I get tired. Sometimes I get bored when the particular part of the work assigned to me does not happen to interest me at the moment. When this happens I remind myself that the whole job is exciting and important, even though the little piece of it that I am then doing seems dull."

As a leader in Church-School work ask yourself these questions: Do the boys and girls who belong to my school feel that they belong to an organization engaged in a wonderful and exciting piece of work? Do they realize that whenever a crisis occurs in the life of a school, large or small, they find themselves immersed in a "sample of Christian experience"? Do the rector and other officers of the school, and the teachers, look upon the whole organization (pupils, teachers, and officers) as a social unit whose function it is to choose, and then put into effect, purposes that bear upon present, practical affairs, and that these purposes are supposed to be in harmony with God's will for their lives?

ONE good way of keeping in touch with the policies and plans of the national Department of Religious Education is to subscribe to *Findings in Religious Education*, a quarterly, fifty cents per year. This magazine contains articles by people in various parts of the country who have had successful experiences in religious education; book reviews by many leaders in various branches of Church life; and news-notes describing the work and explaining the purposes of the Department. If you are interested in religious education you are invited to submit an article. The need for such a magazine is indicated by the fact that while still in its first year, and although it has had no publicity, there are already 1,500 subscribers. If you wish to subscribe, send your name and address and fifty cents to Mrs. Richard B. Kimball, 281 Fourth Avenue, New York, New York.

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**Are Missions a Failure?* By C. A. Seldon. (New York, Revell). \$2.50.

**A Churchwoman's Outline—History of the Anglican-American Church: Its sacraments and symbols.* (Louisville, W. A.) \$1.00.

Children of the Second Birth. By S. M. Shoemaker, Jr. (New York, Revell). \$1.50.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

Why Have a Bible Class?

THERE is an unspoken prejudice in many minds against organizing, conducting or participating in a Bible Class. Part of the prejudice is the lingering recollection of a certain type of class that was largely a matter of golden texts and surface meanings. They seemed to have little reality or binding power in a world of material things. Another source of the prejudice is in a vague fear that somehow something has happened to the Bible through the evil schemes of higher critics and that it is best to conserve the remnants of faith by drawing a veil of decent quiescence over the remains. The balance of the prejudice has its origin in a false complacency,—the feeling that one's knowledge of the Bible was completed in the Church School before reaching the age of maturity.

There are three great subjects that are the nuclei of our thinking today: science, psychology and religion. In olden times the alchemist was persecuted for trying to transmute all metals into gold. Today, we know that all metals differ only because in their make-up the electrons and protons come together in different proportions. Science has produced a material universe which is a unity. Not so long ago, we used to hear the psychologists discourse learnedly upon feeling, thought, and will as separate faculties of the mind. Now it is being demonstrated that feeling, thought and will enter into and permeate every experience in human life. The field of the mind has become a unity. With matter and mind a demonstrable unity, man

turns to the realm of the spirit and expects to find a similar unity. Within the heart of every devout man there is the feeling that it does exist, but when he seeks to find outward manifestation of that unity he is met by antagonism on the part of both the scientist and the psychologist. Some devoted and religious-minded people say, "So much the worse for science and for psychology if they conflict with religion." But the thoughtful man is not content with any such dogmatic statement. He, too, believes in the supreme worth of religion. He feels that there is an underlying unity in all truth and resents the attempt to make religion a matter of dogmatic fiat. He believes that the unity of all life,—material, mental and spiritual—can and must be demonstrated. He has a suspicion that the apparent conflict between science, psychology and religion is only apparent, and not real, and thereupon formulates his attitude toward the problem presented.

That attitude may lead to any one of three results. He may abandon religion and cling to science. Thereupon he accelerates the disintegrating forces of society which cannot remain a coherent whole without religion. Moreover, he shuts himself off from any possible unity of life by excluding religion. A second possible result is an open and aggressive antagonism to religion and its institutions. This is frequently the attitude of the so-called exactly scientific man. As a matter of fact it is unscientific in that it deliberately ignores the innate and eternal longing of man for relationship with the Unseen. No true scientist arrives at a thesis by eliminating any one of the factors involved in his search. The third man believes that truth is one and final and that where conflict exists, complete and final truth has not been reached. He realizes that reason and faith both enter into any hypothesis of the human mind and that they are mutually corrective. Therefore, he lays himself open to the influence of truth in any form, searches eagerly and fearlessly for that truth, and strives to transmit it, as he perceives it, to others.

Such a man, to be thoroughly scientific, associates himself with those who are similarly desirous of ascertaining the truth. He not only associates himself with the fellowship of the Church as the body of those who are seeking the truth, but within that fellowship he realizes the necessity of personal effort and study, if that truth is to be perceived. Not only does he take an active part in the current life of the fellowship, but he studies intensely the whole process of the spiritual history of man as it is set forth in the history of that process—the Scriptures. He does this not that any given idea there expressed in a different setting should bind him today, but that he may learn how and under what circumstances spiritual truth has been revealed to man. Such an earnest study

soon discloses the progressive revelation of spiritual truth as man has advanced in his conception of God from tribal deity to Father. With a grasp of that fact, the student is prepared to face attacks upon the scientific accuracy of the record with equanimity. He learns that God reveals new truth to men as fast as they fit themselves to receive it and that that truth has to be transmitted to man through men who are subject to all the frailties of mankind. He learns that God has revealed Himself in more ways than one. Thereafter, the geological history of the earth and the Book of Genesis alike constitute the handwriting of God in different media; each expressing the same truth,—“In the beginning God created.”

So, if man would be free from fear, he must seek in company with fellow students the way of God's revelation. From the classroom, where he has learned that the most powerful way of God's revelation is through the heart of man, he will go forth intent upon bringing out from every human heart that precious bit of revelation which God has entrusted to it. In joining himself to the “two or three who are gathered together in His Name” to “search the Scriptures”, he is not only being obedient to the Master's command, but he is ridding his own life of fear and gaining power to make his social life correspond in all things to God's will. Out of the Bible Class comes a knowledge and a compelling impulse to realize the Kingdom for the coming of which we pray daily.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

THE Department of Publicity of the National Council has repeatedly offered its services in an advisory capacity to anyone in the Church who wants to develop Church Publicity, but has always supplemented its offer with the statement that it can only serve parishes when diocesan officials so desire.

There are dioceses in the Church in which the Publicity Departments or Committees are doing splendid work in aiding parishes in the development and operation of publicity plans. There are others in which the idea of such help seems never to have occurred to diocesan publicity officials.

Actually one of the important functions of diocesan publicity organizations, is to *educate* in publicity anyone who needs such education. There are clergy and laymen in parishes who want to keep the Church before the people by means of the printed word, and who are eager for information about methods. There are other clergy and laymen who have never given a thought to the value of publicity as a me-

dium of evangelism. And there are others who “do not believe in Church publicity” simply because they have never had presented to them what it really means, and what its true objectives are.

The Department of Publicity at the Missions House is ready and anxious to promote the intelligent and consecrated use of printer's ink throughout the Church; but it does not desire to take on a function that is properly diocesan. It presents, earnestly, the thesis that a diocesan publicity organization is not functioning fully unless it is conducting some definite plan of education, adapted to the needs of the parishes and missions within its boundaries. It offers to dioceses and missionary districts, its full coöperation in the development of such a plan, and urges that this be a subject for consideration and action in the coming year.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

SOCIAL SERVICE SUNDAY

THE Third Sunday After Epiphany, January 22nd, is Social Service Sunday. The aim of the day is, first, to expand the social vision of the parish from the idea that social service is merely ameliorating distress. It is the bringing about of such attitudes in society that no individual shall be denied the more abundant life because of injustice or oppression. Second, it is to give to the people of the parish and community an opportunity to intercede for those who are spreading the Social Gospel and for those who are in need. A third aim is to give to social workers an opportunity for spiritual refreshment, and to impress upon them the Church's interest in their achievements and endeavors.

The Department of Christian Social Service suggests as a means of securing these results: a Corporate Communion and breakfast for social workers and friends of social work; possibly some other meeting, as a tea or supper, at which the Church people may meet with all the social workers of the city and hear of their work, and in addition, at the main service, arrange for a sermon on the Christian attitude in social relations, and such prayers and intercessions as may express the people's aspirations for the coming of the Kingdom of God on earth.

A leaflet will be mailed to each clergyman early in January with the suggested prayers, which will be found on the Sanctuary Page of this issue.

Two lessons, Isaiah 58:1-13 and St. Mark 10:13-32, are suggested as being appropriate for the day. The second lesson has been selected as being especially appropriate to

our modern times when we are glorying so in the prosperity of our country, and the fact that wages have reached, as Mr. Hoover says, "a height greater than ever in the world before." We are apt to forget that the blindness to social justice which riches often bring excludes the possessor from the Kingdom of God, and fellowship with Christ. It is needful that wealth, both in the way in which it is gained, and in the way in which it is used, be consecrated to the service of men if it is to be acceptable to God.

It is very easy to look upon the world of our own making as being sufficiently like the Kingdom of God and to forget that Christ's principles "present a conception of human relations that is the real essence of such rela-

tions, not some remote utopian and perhaps impractical ideal. If He is also the creator of the world, then His thought of anything is what that thing truly is. Christ's conception of human nature is what human nature really is. If we want to be severely practical and free from illusions, we must treat all men and women after the teaching of Christ. He shows the goal, the end of man, and therefore reveals man to himself. When anyone says, such and such is impossible, a society following His principles is impossible, he really is pitting himself against God. If it is impossible, then the society which makes the application of any principles drawn from the Incarnation impossible, is itself anti-Christ, opposing God, hostile to its creator."

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

By Emily C. Tillotson

Educational Secretary of the Woman's Auxiliary

ON December 10th and 12th the Executive Board of the Woman's Auxiliary met at the Church Missions House. The meeting began with the Holy Communion, the Rev. Dr. Carroll M. Davis being the Celebrant.

Bishop Murray, recovered from his recent illness, was present and as they left the Chapel the Board members and the Secretaries had the opportunity of speaking with him and of hearing the gracious words with which he greeted each one.

Assembling in the Council Room the Chairman, Mrs. Herbert Payson, called the meeting to order and opened the session by reading verses from the 58th Chapter of Isaiah, followed by an appropriate Collect.

The following answered to roll call:

Mrs. Boynton, Miss Davis, Miss Weed, Miss Bussey, Mrs. Tolman, Mrs. Payson, Mrs. Robins, Miss Sturgis, Mrs. Thorne, Mrs. Randall, Mrs. Johnston, Mrs. McGregor, Mrs. Fisher and Miss Lindley; also the following Secretaries: Mrs. Wade, Miss Flanders, Miss Boyer and Miss Tillotson.

The Executive Secretary, Miss Lindley, read regrets from the absent members: Miss Magill, Mrs. Burkham, Mrs. Leete and Miss Brent. She spoke of the ordeal through which one of our missionaries, Miss Coral Clark of St. Hilda's, Wuchang, has been passing. She has undergone an operation for cataract which she has been told was unsuccessful. Added to this she is facing an operation upon the other eye as well. On motion

by Mrs. Tolman the Board voted that flowers be sent Miss Clark with an expression of their sympathy, and that her recovery and well-being, with their earnest desire that she be given strength for all that she must go through, be made their special intention at the Communion Service on Monday morning.

Miss Lindley spoke of the consecration of the Cathedral of Holy Trinity, Tokyo. The chancel is a memorial to Miss Elizabeth R. Delafield, and is the gift of the Woman's Auxiliary of the diocese of New York and of other friends. Miss Lindley spoke most beautifully of Miss Delafield's life, reminding the Board that for years she had been a devoted member of the New York branch of the Auxiliary, first as a member, then as its President. She was a member of the first Executive Board and with Miss Lindley had planned for its establishment. Her interest in the missionary work of the Church had always been deep and her work for the fields, both at home and abroad, devoted and constructive. Miss Lindley spoke also of Miss Delafield's connection with mission study and of her efforts to increase the interest in the use of the discussion method, of which she was one of the first and ablest exponents. It was a happy coincidence that the first study book used by her in her New York classes was *Sunrise in the Sunrise Kingdom*, a course on missionary work in Japan. Her life of devoted service had its source in a love for her Lord. Above all, she possessed a faith

THE NATIONAL COUNCIL

most profound, though often beautifully simple in its expression, and a devotion to the service of Christ which still lives on in the lives which have been inspired by her example.

Miss Lindley read a letter from Miss Elizabeth Matthews in which she accepted her nomination by the Board as presiding officer at the business meetings of the Triennial and expressed great satisfaction that Miss Matthews had found it possible to consider this valuable piece of service.

Miss Lindley also reported upon a few of the important meetings which she had attended. Among them were the celebration of the Fiftieth Anniversary of the Girls' Friendly Society held in Boston. At the same time was held the Fiftieth Anniversary of the Woman's Auxiliary of the diocese of Massachusetts. Miss Lindley spoke at the luncheon given by the Woman's Auxiliary, at the missionary lunch of the Girls' Friendly Society, and was a fraternal delegate to the Girls' Friendly Society. Miss Lindley had also been present at the meetings of the Synods of the Second, Third and Fourth Provinces, and had made addresses at each one, as well as conferring with individuals and groups in regard to details of the work.

Mrs. Wade made a short verbal report on the Supply Department. She told of visiting ten cities in the South and Southwest, where she spoke to a variety of groups of women, including diocesan Executive Committees, district and parochial meetings. She then reported regarding the circular letter sent at the request of the Executive Board to the Bishops into whose dioceses and districts we send boxes of clothing. This letter was one of inquiry concerning the running of the clothing bureaus, and she reported that she had heard from about two-thirds of them. She said that these letters told of a great variety of methods of running these clothing bureaus, and that she hoped to be able to submit a tabulated record of them for the February meeting.

Miss Boyer's work since the October meeting of the Board had included a visit to her home parish, Trinity, in Pottsville, Pa., on the occasion of the celebration of its Centennial, at which she made addresses at the meeting of the Woman's Auxiliary and at the Women's Club. She also attended the Synod meeting of the Province of the Southwest, where she conducted conferences and made addresses, after which she spoke at an Auxiliary meeting in Galveston, Texas. At the Synod meeting of the Fourth Province at Columbus, Georgia, she also conducted conferences and made addresses. She led two institutes in the diocese of South Carolina; one at Florence, and one at Charleston. In addition to the training class at the former

institute Miss Boyer addressed the vestry and the men's club on the Church's Program, and spoke to the Young Women's Branch. A week was spent in the diocese of Washington, during which time she conducted a normal training class for leaders of evening branches, and addressed a joint meeting of the Young Woman's Auxiliary and Church School teachers, as well as conducting a two-day training class at the Diocesan Institute of the Woman's Auxiliary. Miss Boyer also made an address at a zone meeting in Richmond Hill, Long Island.

Miss Boyer called the attention of the Board to Senator Capper's prepared reply to the Briand Peace Offer which he hopes to introduce to the Senate as a joint resolution. This has been characterized by those who have read it as "the most important step in international relations initiated by a member of Congress since the World War." Miss Boyer urged the Board members, as a further service in the great cause of peace, to bring this to the attention of their dioceses and parishes as far as lies in their power.

Miss Tillotson reported that she had been present at the Triennial meeting of the Canadian Auxiliary held in Toronto and at the Annual Meeting of the diocese of Easton. She conducted a Normal Training class at an institute held under the Diocesan Board of Religious Education in Memphis, Tennessee, and had addressed a meeting of officers of the Auxiliary branches of the parishes in Memphis, and had spoken to the Auxiliary branch of Grace Church at its regular weekly meeting, as well as to a group of representatives from all the parish branches at a tea held at the Cathedral, and at Emmanuel Church (colored). In addition, she reported talks given at a district meeting in New Jersey and at two parish meetings in the same diocese.

Mr. Franklin visited the Board for the purpose of telling them something of the plans which the National Council is recommending for the coming Triennium. These plans, the details of which are not yet fully worked out, it is proposed to present to diocesan conventions as they occur during the year and then to offer them to General Convention for its endorsement next October. In all of these plans Mr. Franklin stated that the Council would hope for the hearty cooperation of the Woman's Auxiliary, speaking most appreciatively of what the Auxiliary had done for the advance work of the Church through their Corporate Gift.

Mrs. Randall reporting for the Emery Fund stated that grants had been made to several missionaries for especial needs. Miss Weed in giving the report for the committee on the United Thank Offering stated that a leaflet entitled *The Gift of God* had been published, also a United Thank Offering cal-

THE SPIRIT OF MISSIONS

endar, adding that the committee hoped that the calendar might be widely used.

Miss Sturgis, chairman of committee on United Thank Offering appointments reported that the committee was recommending the appointment of Miss Elinor Ravenel of South Carolina as United Thank Offering worker at La Grange, Georgia.

Mrs. Johnston reported in regard to the work among Farm and Cannery Migrants. In this we cooperate in the work being done by the Council of Women for Home Missions. Mrs. Johnston spoke of the excellent work done in this field by one of our Church girls.

In the absence of Mrs. Burkham, Miss Lindley read the report of the committee on the Corporate Gift. It was a gratifying one, the total amount now standing at \$74,306.50.

A resolution in regard to the status of the Woman's Auxiliary and other questions concerning its welfare and development had been offered by the Bishop of Washington at the October meeting in the Department of Missions. It was by them handed on to the National Council, and by this body referred to a special committee consisting of Bishop Burleson, Chairman, Dr. Milton, ex-Governor Manning of South Carolina and Miss Lindley. On Saturday afternoon this committee with Dr. Franklin representing Bishop Murray, who had been called out of town, visited the Executive Board for an informal conference. A full and most profitable discussion followed in which various aspects of the questions which had been raised were discussed. (See page 50.)

Miss Davis, as chairman, made an informal report of the conference of the committee appointed by the Board to consider this same subject with the Presiding Bishop.

Mrs. Payson reported in regard to the work which has been done in the diocese of Maine by Mrs. Gammack, who, at the October meeting of the Council, was appointed as one of the United Thank Offering Field Secretaries. The Board voted that a message of greeting and appreciation of her work be sent to Mrs. Gammack. At its Monday morning session the Board was visited by Mrs. Hurd, President of the Washington branch, who at the invitation of the Board had kindly come to present the arrangements being made in Washington for the entertainment of General Convention and the Triennial. Mrs. Hurd reported that the committees had been appointed and that their work was under way. It is expected that the United Thank Offering service will be held at the Cathedral.

Mrs. Johnston, chairman of the Committee on the Program for the Triennial, made a report which showed that her committee had done much careful work. In the nature of the case, the report could be only a preliminary one. Mrs. Johnston explained that

there is much that only Miss Lindley can do, and the details still remain to be worked out. As the program develops notice will be given in regard to it in the columns of THE SPIRIT OF MISSIONS.

Mrs. Robins, reporting for the Committee on the Message, stated that the committee at its meeting had considered the spiritual preparation and fellowship of the approaching Triennial. Looking toward this end the committee suggested that proper material in the form of devotional leaflets, prayer cards, etc., be prepared and used by individuals and groups during the summer and early fall and through the Triennial.

Mrs. Tolman, chairman of the Committee on Publications, announced that there was in preparation a Catechism on the Woman's Auxiliary, which the committee hopes can be completed and published some time in February. There was no formal report from the Committee on Christian Unity, but Miss Sturgis spoke of the World day of Prayer for Missions and of the fact that the Auxiliary frequently cooperated with women of other communions in its observance. The Board passed a resolution asking Miss Lindley in her next quarterly letter to emphasize the World day of Prayer as an expression of our effort for Christian Unity.

Upon motion of Miss Weed the Board adopted the following resolution:

Whereas, we pledged ourselves definitely at the last Triennial to endeavor to further the cause of peace,

Be It Resolved: that every diocesan president be immediately informed of Senator Capper's resolution, and be requested to inform all of her parish presidents, urging them, both as individuals and as branches of the Woman's Auxiliary to write Senator Capper assuring him of their support of his resolution.

It being necessary to elect officers for the coming year, the Board proceeded with elections which resulted as follows: For chairman, Miss Lucy C. Sturgis; for vice chairman, Mrs. J. C. Tolman; for secretary, Miss Frances Bussey.

\$132,470.62!

AS IT is impossible to thank personally everyone who has had a part in this splendid offering of "Gold and Silver" toward the rebuilding of St. Margaret's School, Tokyo, we are asking THE SPIRIT OF MISSIONS to act as our broadcasting station to express our deep appreciation to the women of the Church for this splendid cooperation. To the work of committees is due the credit that we are able to report the above total in cash, and also pledges to date, bringing the amount up to something over \$137,000.

Already fifty-one dioceses have had a part, either by direct gifts of "Gold and Silver" or by special contributions of money.

Miss Hayward, Principal of St. Margaret's School, writes that the effect of this offering on the women of Japan cannot be estimated, as a demonstration of our belief that Christian education is a vital necessity to the life of a nation.

We are most anxious before sending a final report to Japan to be able to say that every diocese in the country has had some part in this offering. Are there not individuals or dioceses who would be willing to make some contribution between now and Easter and help us make possible this ideal?

In many cases offerings have been made

of treasures which would have been given to no other object. Will anyone who is interested in helping us reach a goal of at least \$150,000 send a contribution for this object? \$238,000 is still needed to complete the plans for rebuilding St. Margaret's dormitories, classrooms and chapel.

Checks may be sent to me [Mrs. C. R. Pancoast, 408 West Price Street, Germantown, Pa.,] or if sent to the Church Missions House, 281 Fourth Avenue, New York, N. Y., Lewis B. Franklin, Treasurer, please mark "Special for St. Margaret's School, Tokyo", and notify me of amount sent and diocese to be credited.

PEEBE B. PANCOAST,
Chairman "Gold and Silver" Offering.

American Church Institute for Negroes

THE REV. ROBERT W. PATTON, D. D., *Director*

IMPRESSED by the admirable progress which the Institute is making and sincerely interested in its work, The Right Rev. William T. Manning, D. D., Bishop of New York, is now planning to hold a great meeting in Carnegie Hall during the month of February for the purpose of making known the Church's educational work under the direction of The American Church Institute for Negroes. The Rev. Robert W. Patton, D. D., Director of the Institute, has been requested by Bishop Manning to bring a chorus of

singers from the Institute schools to render the plantation songs and spirituals and to throw upon a screen arranged for that purpose the moving picture story of the work of the schools.

Bishop Manning, in announcing his purpose to hold this great meeting in behalf of the Institute, said that he wished the Diocese of New York to take its share in raising the money necessary for the building and equipment program as authorized by General Convention.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

THE Voorhees School for colored girls and boys at Denmark, S. C., is at present the mission interest of the Girls' Friendly Society in America. This object will be continued until the sum of \$5,000 is completed. For nearly two decades the Girls' Friendly Society has carried about twenty scholarships at Bontoc, P. I. These will be continued by interested branches as a "special".

The Field Division, G. F. S. A., announces the addition to its staff of three national secretaries who are now at work in their respective provinces:

Miss Anna Catherine Pratt is in the Province of New England. Miss Pratt has had experience with the Girls' Friendly Society

both in this country and in Mexico City. She has studied at Lake Erie College, Pa., and at Wellesley College.

Miss Esther Fifield is in the Province of Washington. Miss Fifield is a graduate of the University of Wisconsin and brings to the Society her experience of two years' work as a member of the faculty of St. Mary's Hall, Burlington, N. J., and her work with interdenominational groups of girls and boys.

Miss Mary Sanford is in the Province of the Pacific. Miss Sanford, a graduate of Mills College, Calif., has been in the east since last June attending some of the eastern Church conferences and the National Council meetings of the Girls' Friendly Society in America. As the daughter of the bishop of the missionary district of San Joaquin, she brings to her work a knowledge of the problems and needs of the Church on the Pacific Coast.

The Bishop of Mexico writes concerning the work of the Girls' Friendly Society in Mex-

ico City: "You may be interested to know that we held a service in San José on Sunday afternoon (November 6th) to synchronize with the Festival Service of the National Council of the Girls' Friendly Society in Boston. There was a good attendance and we used the service you had sent (and that was being used in Boston) translated into Spanish, of course. Mr. Orihuela preached a splendid sermon on the sacrifice of love. I was in the chancel, vested, and gave the benediction."

Later the Bishop writes that a service of reception for G. F. S. members was held in his chapel Saturday afternoon, November 26th, at which time he spoke on "Bear ye one another's burdens". An excerpt from this is to appear in the March number of the *G. F. S. Record*.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE majority of the members of the Daughters of the King are also loyal members of the Woman's Auxiliary and naturally make their offerings to missions chiefly through the Auxiliary and the parish apportionment. However they felt that they wished to take up some special work and for many years have observed the third week in the Epiphany season as a self-denial week for the work in China. Our special representatives, Deaconess Ridgeley and Miss Carr, have recently resigned but we hope no one will fail to keep the self-denial week on that account, as we are assured that there is very great need for our offerings in China.

In anticipation of our triennial at Washington, Mrs. R. K. Selden, 3913 13th St., N.W., Washington, D. C., had been appointed to try to secure suitable accommodations in hotels and in private homes for all the members of our Order who are planning to go to Washington next October.

Some of our chapters are now studying with much interest and great profit, Mr. Leon Palmer's book, *The Ministry of Laymen* in connection with the call to personal evangelism.

The delegates to the Summer Conferences report much help and inspiration derived from them. They feel that they have been able also to do much personal work for the Order. Where the rules of the conference permitted them to have meetings in the interest of the Daughters of the King, new chapters have been formed.

The chapter at Daytona Beach, Florida, in view of the alarming amount of atheistic propaganda now being circulated in the country passed the following resolutions:

Whereas, the continued spread of atheism has reached most alarming heights,

especially among the young people of this country, be it

Resolved, That this chapter of the Daughters of the King pledges itself to daily prayer against the spread of atheism and for the growth of the knowledge of God in this nation, Be it further

Resolved, That the hour of noon be set apart for this purpose as the hour of our Lord's Crucifixion and that all members of this chapter if possible, spend a moment at that time of day in silent prayer for the spread of Christ's Kingdom. Be it further

Resolved, That a copy of these resolutions be forwarded to our Diocesan President and a copy to the editor of *The Royal Cross*, asking them to help us in the fight against atheism and to unite with us in prayer.

Hazel F. Barsa, *Secretary*.
Loise Hindry, *President*.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

DURING the month of December the National Office of the Brotherhood of St. Andrew conducted a nation-wide survey of Brotherhood Chapter organization and work, with a view to ascertaining the exact status of each Chapter and the service which is rendered in the parish and community.

Each of the various dioceses and missionary districts was put in charge of one of the members of the National Council of the Brotherhood, who was responsible for directing the survey and getting the reports from the Chapters. Letters were sent out to the rectors or the directors of all Brotherhood Chapters, explaining the plan and the information desired. As a part of the survey, a list of ten typical Brotherhood activities was prepared and each Chapter was asked to report which of these activities or methods of work they were using. A similar ten point chart was prepared for Junior Chapters, adapted to their special needs and opportunities.

On or about January 1st, when the returns from the survey have been received in the National Office, a Directory will be issued covering the entire field, giving a list of Chapters, Chapter Directors, membership of each Chapter, and indicating the points of the "Ten Point Chapter" that have been attained by each Chapter. This will afford a basis of information on which to plan future work and serve as a guide to the National Office in the direction of its promotion program.

Another new activity of the National Office of the Brotherhood is the preparation and promotion of a Bible Class Lesson Course for

men's Bible classes in the Brotherhood of St. Andrew and any others who may desire to use it. The course consists of the well known "Peloubet's Notes" on the International Sunday School Lessons as the general basis and outline of the course, supplemented by a special booklet, issued quarterly, giving an adaptation and application of these lessons to the needs of classes in the Episcopal Church. This booklet was prepared by a group of representative Bishops, theologians, and national Church leaders, and is furnished free of charge by the Brotherhood to those who order the Course, the price of which is \$2.00. Many parishes are planning to introduce this Bible Class Course the first of the year and it is expected that others will do so later.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

ON Sunday afternoon, December 4th, the annual Service of the Church Periodical Club was held at St. Thomas' Church, New York. The sermon was preached by the Right Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota.

"I should like to take you into the homes of some of the clergy in the west who are cheered by the C. P. C.," he said. "It is hard for you to realize their isolation, their loneliness. Through THE SPIRIT OF MISSIONS and other Church papers you become familiar with many of the missionaries in the foreign field, but it would be difficult for you to recognize the names of men who have done as noble work in the domestic field. The C. P. C. knows them and makes them feel that the Church is in touch with them.

"The C. P. C. is personal enterprise" set from individual to individual. The cure of organization is in personal contact and that the C. P. C. has. Even I as Bishop have this! I am receiving two or three magazines from individuals. When these come week by week and month by month, I know the senders are thinking of me and it cheers and encourages me. It is very good to be remembered.

"May I close with a personal story? I stand here as Bishop as a result of just such a simple experience. Seventy years ago an old clergyman was existing (you could not call it living) in a parish in northern Vermont. A young man desired to study law in the University of Vermont and needed tutoring. He had been brought up in old-fashioned Methodism and had no liking for Christianity as he had seen it. He spent a summer studying with the clergyman. He attended service and became acquainted with the Prayer Book. When the clergyman bade him farewell he gave him a Prayer Book with his name in it as a reminder. The careless young

man took it with him to law school, and later to northern Minnesota where he hung out his shingle. One day they heard that the Bishop was coming to his new diocese and the first place he would touch would be this town, where he would stop and have service while waiting for the steamer to load. So the young man got out his Prayer Book and went to church. It was held in the town hall. Guttering candles placed on the window sills were the only light. There were one or two weak-voiced women in the front row trying to respond, and as he had a Prayer Book the young man made the responses in a strong voice. The Bishop raised his head and spotted the man, and as soon as service was over he had him by the hand and said he was glad to know there was a Churchman in the place. The young man answered that he was not even baptized. "But," said the Bishop, "you said 'I believe in God,'" and the young man answered it was more from local pride than belief. The Bishop, however, decided to see more of him, went home with him to supper and they had a good talk. This was followed by others, and within a year he was in Seabury studying for the ministry, and all five of his sons followed him. I commend this little story to you."

Bishop Burleson might have added that the young man in question was his own father, the Rev. Solomon S. Burleson, whose memory is held in grateful remembrance as a pioneer missionary in the Mid-West.

Church Mission of Help

MRS. JOHN M. GLENN, *President*,
Room 301, 1133 Broadway, New York, N. Y.

THE annual conference for CMH. volunteers of the diocese of Newark, was held in the parish house of Trinity Cathedral, Newark, on November 18th. Nearly 100 delegates and their friends from all parts of the diocese were registered, as well as representatives of the Y. W. C. A., Social Service Bureau of Newark, the Children's Aid Society, the Roman Catholic Charities and other welfare groups.

The meeting opened with a cordial welcome by Dean Dumper, after which were presented reports of the many volunteer activities, also suggestions and needs for the coming year.

At the morning session Miss Josephine Starr, Secretary of the Yorkville District, New York Charity Organization Society, spoke on some of our CMH. problems and the factors causing them. Miss Starr was at one time a National CMH. field secretary and later executive secretary of the Long Island CMH. and was peculiarly equipped to present her topic.

The address of the afternoon, *Our Equipment for Dealing With These Problems*,

was given by Miss Eleanor Neustaedter, also a former CMH. worker and now connected with the New York Child Guidance Clinic and the New York School of Social Work. Both speakers used as a basis for their discussions a CMH. story and gave many new thoughts for contacts with girls.

Luncheon was served at the parish house by the Trinity group. The guest of honor was the Right Rev. Wilson R. Stearly, D. D., who heartily endorsed the work. Miss Christine Boylston, field secretary of the National CMH., brought greetings from the National Council and spoke of the interest and loyalty among volunteers.

The conference was planned to bring together friends of the CMH. to stimulate interest and to spread knowledge of its work. The response and enthusiasm shown at the meeting indicated the usefulness of CMH. in the diocese of Newark.

THAT there is a growing appreciation of the work of CMH. is shown by the invitation extended to Miss Grace E. McCarthy, secretary of the Long Island society, to attend the meetings of the Welfare Council of New York City, section of protective and correctional agencies, and also by the appointment of Miss Helen H. Sturges, executive secretary of the diocese of Connecticut, as secretary-treasurer of the Girl's Protective Council, Connecticut.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

A CHRISTMAS DINNER

UNLESS one has found himself in a strange city, lonely, without friends and with nowhere to go, one has not experienced the condition that ever confronts our seamen when they come ashore. This loneliness and despair, overwhelming at all times, is crushing in its effect at Christmas. To combat a reaction which invariably leads to surrender and defeat, the Seamen's Church Institute of America tries to provide for these men such a measure of the Christmas joy that their lives on this Day may be lifted above the possibility of loneliness and depression.

How gratifying it must be to all those who, while enjoying their Christmas festivities surrounded by family and friends, were conscious that because of their generosity some of the Christmas Spirit was brought into the lives of this great host of homeless and friendless men.

Each year more than four thousand seamen, many of whom have not been ashore on Christmas Day for many years, are reminded of the meaning of Christmas by the Seamen's

Church Institute. A brief pilgrimage through the lobby of one of our Institutes last Christmas drew forth the following:

"How long is it since you have been home for Christmas?"

"Five years," he answered briefly.

"And where is your home?"

"In Sweden."

"Where did you spend those Christmases?"

"All on the sea."

The next man encountered was from North Shields, England. It was four years since he had been home for Christmas. Asked where he had spent those four Christmases he answered that two of them had been spent in New York, two in the West Indies.

"And did you have a Christmas dinner at either place?"

"No, I was a stranger."

A boy from Boston had not been home for twelve years and had had no Christmas dinner in all that time.

Another man from England was home for Christmas two years ago, but it was the first time in fourteen years.

"And did you never have a Christmas dinner in port in all those years?" he was asked.

"Yes," he said, "I did have one once at a mission in Australia."

A Russian had not been home for seven years, but he had had one Christmas dinner at the Institute to leaven up those seven lonely years.

A big, broad-shouldered Esthonian said that he had not been home for Christmas for twenty years.

"But surely you have had a Christmas dinner inside of twenty years?"

"Yes," he said thoughtfully, "I had one, must be ten years ago, in Savannah."

"What do you do on Christmas day?" we questioned curiously.

"The same as other days."

The question is often raised as to whether or not such efforts as made by the Seamen's Church Institute of America are worth while or if such humble acts of service are appreciated. Possibly the following excerpt from a letter which is only one of many received may answer the question:

"I have to send you a few lines now as a token of thanks to you and the whole Committee in general of the Seamen's Church Institute. I went to the service in the Chapel this morning and we had a very good sermon by the Chaplain.

"And then that splendid Christmas dinner! Well, that is worth talking about, the best dinner I had for a long time. All credit to the men who cooked it and the persons who arranged to have it made possible to give the sailors such a treat."

We would like to pass on this word of appreciation to all who have helped to bring the joy of Christmas to sailors.

Bundle Subscription Rates of The Spirit of Missions

In order to encourage a wider reading of the missionary magazine of the Church and to stimulate its sale in the parish, from the porch of the church, or through some representative who will undertake this missionary endeavor, THE SPIRIT OF MISSIONS offers the following special bundle rates when five or more copies are to be mailed monthly under a single wrapper to one address. When sold at ten cents a copy, these rates will allow a profit for the School or Auxiliary Offering.

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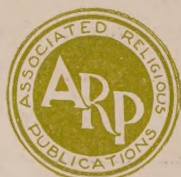
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